

THE GOSPEL OF BARNABA

~ part 1 ~

True Gospel of Jesus, called Christ, a new prophet sent by God to the world:

according to the description of Barnabas his apostle.

Barnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation.

Dearly beloved the great and wonderful God hath during these past days visited us by his prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan, under presence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not be deceived of Satan and perish in the judgment of God. Therefore beware of every one that preacheth unto you new doctrine contrary to that which I write, that ye may be saved eternally.

The great God be with you and guard you from Satan and from every evil. Amen.

The angel Gabriel visits Virgin Mary concerning the birth of Jesus.

In these last years a virgin called Mary, of the lineage of David, of the tribe of Judah, was visited by the angel Gabriel from God. This virgin, living in all holiness without any offense, being blameless, and abiding in prayer with fastings, being one day alone, there entered into her chamber the angel Gabriel, and he saluted her, saying: 'God be with thee, O Mary'.

The virgin was affrighted at the appearance of the angel; but the angel comforted her, saying: 'Fear not, Mary, for thou hast found favour with God, who hath chosen thee to be mother of a prophet, whom he will send to the people of Israel in order that they may walk in his laws with truth of heart.'

The virgin answered: 'Now how shall I bring forth sons, seeing I know not a man?' The angel answered: 'O Mary, God who made man without a man is able to generate in thee man with- out a man, because with him nothing is impossible.'

Mary answered: 'I know that God is almighty, therefore his will be done.' The angel answered: 'Now be conceived in thee the prophet, whom thou shalt name Jesus: and thou shalt keep him from wine and from strong drink and from every unclean meat, because the child is an holy one of God.' Mary bowed herself with humility, saying: 'Behold the handmaid of God, be it done according to thy.'

The angel departed, and the virgin glorified God, saying: 'Know, O my soul, the greatness of God, and exult, my spirit, in God my Saviour; for he hath regarded the lowliness of his handmaiden, insomuch that I shall be called blessed by all the nations, for he that is mighty hath made me great, and blessed be his holy name. For his mercy

extendeth from generation to generation of them that fear him. Mighty hath he made his hand, and he hath scattered the proud in the imagination of his heart. He hath put down the mighty from their seat, and hath exalted the humble. Him who hath been hungry hath he filled with good things, and the rich he hath sent empty away. For he keepeth in memory the promises made to Abraham and to his son for ever'. [1]

Mary having known the will of God, fearing the people, lest they should take offense at her being great with child, and should stone her as guilty of fornication, chose a companion of her own lineage, a man by name called Joseph, of blameless life: for he as a righteous man feared God and served him with fastings and prayers, living by the works of his hands, for he was a carpenter.

Such a man the virgin knowing, chose him for her companion and revealed to him the divine counsel.

Joseph being a righteous man, when he perceived that Mary was great with child, was minded to put her away because he feared God. Behold, whilst he slept, he was rebuked by the angel of God, saying 'O Joseph, why art thou minded to put away Mary thy wife? Know that whatsoever hath been wrought in her hath all been done by the will of God. The virgin shall bring forth a son, whom thou shall call by the name Jesus; whom thou shalt keep from wine and strong drink and from every unclean meat, because he is an holy one of God from his mother's womb. He is a prophet of God sent unto the people of Israel, in order that he may convert Judah to his heart, and that Israel may walk in the law of the Lord, as it is written in the law of Moses. He shall come with great power, which God shall give him, and shall work great miracles, whereby many shall be saved'.

Joseph, arising from sleep, gave thanks to God, and abode with Mary all his life, serving God with all sincerity. [2]

There reigned at that time in Judaea Herod, by decree of Caesar Augustus, and Pilate was governor in the priesthood of Annas and Caiaphas. Wherefore, by decree of Augustus, all the world was enrolled; wherefore each one went to his own country, and they presented themselves by their own tribes to be enrolled. Joseph accordingly departed from Nazareth,

a city of Galilee, with Mary his wife, great with child, to go to Bethlehem (for that it was his city, he being of the lineage of David), in order that he might be enrolled according to the decree of Caesar. Joseph having arrived at Bethlehem, for that the city was small, and great the multitude of them that were strangers there, he found no place, wherefore he took lodging

outside the city in a lodging made for a shepherds' shelter. While Joseph abode there the days were fulfilled for Mary to bring forth. The virgin was surrounded by a light exceeding bright, and brought forth her son without pain, whom she took in her arms, and wrapping him in swaddling-clothes, laid him in the manger, because there was no room in the inn. There came with gladness a great multitude of angels to the inn, blessing God and announcing peace to them that fear God. Mary and Joseph praised the Lord for the birth of Jesus, and with greatest joy nurtured him.

At that time the shepherds were watching over their flock, as is their custom. And, behold, they were surrounded by an exceeding bright light, out of which appeared to them an angel, who blessed God. The shepherds were filled with fear by reason of the sudden light and the appearance of the angel; whereupon the angel of the Lord comforted them, saying:

'Behold, I announce to you a great joy, for there is born in the city of David a child who is a prophet of the Lord; who bringeth great salvation to the house of Israel. The child ye shall find in the manger, with his mother, who blesseth God.'

And when he had said this there came a great multitude of angels blessing God, announcing peace to them that have good will. When the angels were departed, the shepherds spake among themselves, saying: 'Let us go even unto Bethlehem, and see the which God by his angel hath announced to us.' There came many shepherds to Bethlehem seeking the new-born babe. and they found outside the city the child that was born. according to the of the angel. lying in the manger. They therefore made obeisance to him, and gave to the mother that which they had, announcing to her what they had heard and seen. Mary therefore kept all these things in her heart, and Joseph [likewise], giving thanks to God. The shepherds returned to their flock, announcing to everyone how great a thing they had seen. And so the whole hill-country of Judaea was filled with fear, and every man laid up this in his heart, saying: 'What, think we, shall this child be?'

When the eight days were fulfilled according to the law of the Lord, as it is written in the book of Moses, they took the child and carried him to the temple to circumcise him. And so they circumcised the child, and gave him the name Jesus, as the angel of the Lord had said before he was conceived in the womb. Mary and Joseph perceived that the child must needs be for the salvation and ruin of many. Wherefore they feared God, and kept the child with fear of God. [3]

In the reign of Herod, king of Judaea, when Jesus was born, three magi in the parts of the east were observing the stars of heaven. Whereupon appeared to them a star of great brightness, wherefore having concluded among themselves, they came to Judaea, guided by the star, which went before them, and having arrived at Jerusalem they asked where was born the King of the Jews. And when Herod heard this he was affrighted, and all the city was troubled. Herod therefore called together the priests and the scribes, saying: 'Where should Christ be born?' They answered that he should be born in Bethlehem; for thus it is written by the prophet:

'And thou, Bethlehem, art not little among the princes of Judah: for out of thee shall come forth a leader, who shall lead my people Israel.'

Herod accordingly called together the magi and asked them concerning their coming: who answered that they had seen a star in the east, which had guided them thither, wherefore they wished with gifts to worship this new King manifested by his star. Then said Herod: 'Go to Bethlehem and search out with all diligence concerning the child; and when ye have found him, come and tell it to me, because I also would fain come and worship him.' And this he spake deceitfully.

The magi therefore departed out of Jerusalem, and lo, the star which appeared to them in the east went before them. Seeing the star the magi were filled with gladness. And so having come to Bethlehem, outside the city, they saw the star standing still above the inn where Jesus was born. The magi therefore went thither, and entering the dwelling found the child with his mother, and bending down they did obeisance to him. And the magi presented unto him spices, with silver and gold, recounting to the virgin all that they had seen. Whereupon, while sleeping, they were warned by the child not to go to Herod: so departing by another way they returned to their own home, announcing all that they had seen in Judaea.

Herod seeing that the magi did not return, believed himself mocked of them; whereupon

he determined to put to death the child that was born. But behold while Joseph was sleeping there appeared to him the angel of the Lord, saying: 'Arise up quickly, and take the child with his mother and go into Egypt for Herod willeth to slay him'. Joseph arose with great fear, and took Mary with the child, and they went into Egypt, and there they abode until the death of Herod: who, believing himself derided of the magi, sent his soldiers to slay all the new-born children in Bethlehem. The soldiers therefore came and slew all the children that were there, as Herod had commanded them. Whereby were fulfilled the words of the prophet, saying: 'Lamentation and great weeping are there in Ramah; Rachel lamenteth for her sons, but consolation is not given her because they are not.'

When Herod was dead, behold the angel of the Lord appeared in a dream to Joseph, saying: 'Return into Judaea, for they are dead that willed the death of the child.' Joseph therefore took the child with Mary (he having come to the age of seven years), and came to Judaea; whence, hearing that

Archelaus, son of Herod, was reigning in Judaea, he went into Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth. The child grew in grace and wisdom before God and before men.

Jesus, having come to the age of twelve years, went up with Mary and Joseph to Jerusalem, to worship there according to the law of the Lord written in the book of Moses. When their prayers were ended they departed, having lost Jesus, because they thought that he was returned home with their kinsfolk. Mary therefore returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbours. The third day they found the child in the temple, in the midst of the doctors, disputing with them concerning the law. And every one was amazed at his questions and answers, saying: "How can there be such doctrine in him, seeing he is so small and hath not learned to read?"

Mary reproved him, saying: 'Son, what hast thou done to us? Behold I and thy father have sought thee for three days sorrowing.' Jesus answered: 'Know ye not that the service of God ought to come before father and mother?' Jesus then went down with his mother and Joseph to Nazareth, and was subject to them with humility and reverence. [4]

Jesus having come to the age of thirty years, as he himself said unto me, went up to Mount Olives with his mother to gather olives. Then at midday as he was praying, when he came to these words: 'Lord, with mercy . . .', he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: 'Blessed be God.' The angel Gabriel presented to him as it were a shining mirror, a book, which descended into the heart of Jesus, in which he had knowledge of what God hath done and what hath said and what God willeth insomuch that everything was laid bare and open to him; as he said unto me: 'Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever I say the whole bath come forth from that book.'

Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed all to Mary his mother, telling her that he needs must suffer great persecution for the honour of God, and that he could not any longer abide with her to serve her. Whereupon, having heard this, Mary answered: 'Son. ere thou west born all was announced to me; wherefore blessed be the holy name of God. Jesus departed therefore that day from his mother to attend to his prophetic office. [5]

Jesus descending from the mountain to come into Jerusalem, met a leper, who by divine inspiration knew Jesus to be a prophet. Therefore with tears he prayed him, saying;

'Jesus, thou son of David, have mercy on me.' Jesus answered: 'What wilt thou, brother, that I should do unto thee?'

The leper answered: 'Lord, give me health.'

Jesus reproved him, saying: 'Thou art foolish; pray to God who created thee, and he will give thee health; for I am a man, as thou art.'

The leper answered: 'I know that thou, Lord, art a man, but an holy one of the Lord. Wherefore pray thou to God, and he will give me health.'

Then Jesus, sighing, said: 'Lord God Almighty, for the love of thy holy prophets give health to this sick man.' Then, having said this, he said, touching the sick man with his hands in the name of God: 'O brother, receive thy health!' And when he had said this the leprosy was cleansed, insomuch that the flesh of the leper was left unto him like that of a child. Seeing which namely, that he was healed, the leper with a loud voice cried out: 'Come hither, Israel, to receive the prophet whom God sendeth unto thee'. Jesus prayed him, saying: 'Brother, hold thy peace and say nothing,' but the more he prayed him the more he cried out, saying: 'Behold the prophet! behold the holy one of God!' At which words many that were going out of Jerusalem ran back, and entered with Jesus into Jerusalem, recounting that which God through Jesus had done unto the leper.

Some days having passed, Jesus having in spirit perceived the desire of the priests, ascended the Mount of Olives to pray. And having passed the whole night in prayer, in the morning Jesus praying said: 'O Lord, I know that the scribes hate me, and the priests are minded to kill me, thy servant; therefore, Lord God almighty and merciful, in mercy hear the prayers of the servant, and save me from their snares, for thou art my salvation. Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy ; for thy is truth, which endureth for ever.' When Jesus had spoken these words, behold there came to him the angel Gabriel, saying: 'Fear not, O Jesus, for a thousand thousand who dwell above the heaven guard thy garments, and thou shalt not die till everything be fulfilled, and the world shall be near its end.'

Jesus fell with his face to the ground, saying: 'O great Lord God, how great is thy mercy upon me, and what shall I give thee, Lord, for all that thou hast granted me?' The angel Gabriel answered: 'Arise, Jesus, and remember Abraham, who being willing to make sacrifice to God of his only-begotten son Ishmael, to fulfil the of God, and the knife not being able to cut his son, at my offered in sacrifice a sheep. Even so therefore shalt thou do, O Jesus, servant of God.'

Jesus answered: 'Willingly, but where shall I find the lamb, seeing I have no money, and it is not lawful to steal it?'

Thereupon the angel Gabriel showed unto him a sheep, which Jesus offered in sacrifice, praising and blessing God, who is glorious for ever. [6]

The whole city of Jerusalem was moved by these words, wherefore they all ran together to the temple to see Jesus, who had entered therein to pray, so that they could scarce be contained there. Therefore the priests besought Jesus, saying: 'This people desireth to see thee and hear thee; therefore ascend to the pinnacle, and if God give thee a speak it in the name of the Lord.'

Then ascended Jesus to the place whence the scribes were wont to speak. And having beckoned with the hand for silence, he opened his mouth, saying: 'Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures that they might glorify him. Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world, as he

spoke by his servant David, saying: "Before Lucifer in the brightness of the saints I created thee." Blessed be the holy name of God, who created the angels that they might serve him. And blessed be God, who punished and reprobated Satan and his followers, who would not reverence him whom God willeth to be revered. Blessed be the holy name of God, who created man out of the clay of the earth, and set him over his works. Blessed be the holy name of God, who drove man out of paradise for having transgressed his holy precept. Blessed be the holy name of God, who with mercy looked upon the tears of Adam and Eve, first parents of the human race. Blessed be the holy name of God who just punished Cain the fratricide, sent the deluge upon the earth. burned up three wicked cities, scourged Egypt, overwhelmed Pharaoh in the Red Sea, scattered the enemies of his people, chastised the unbelievers and punished the impenitent. Blessed be the holy name of God, who with mercy looked upon his creatures, and therefore sent them his holy prophets, that they might walk in truth and righteousness before him; who delivered his servants from every evil, and gave them this land, as he promised to our father Abraham and to his son for ever. Then by his servant Moses he gave us his holy law, that Satan should not deceive us: and he exalted us above all other peoples.

'But, brethren, what do we to-day, that we be not punished for our sins?'

And then Jesus with greatest vehemence rebuked the people for that they had forgotten the of God, and gave themselves only to vanity; he rebuked the priests for their negligence in God's service and for their worldly greed; he rebuked the scribes because they preached vain doctrine, and forsook the law of God; he rebuked the doctors because they made the law of God of none effect through their traditions. And in such wise did Jesus speak to the people, that all wept, from the least to the greatest, crying mercy, and beseeching Jesus that he would pray of them; save only their priests and leaders, who on that day conceived hatred against Jesus for having thus spoken against the priests, scribes, and doctors. And they meditated upon his death, but for fear of the people, who had received him as a prophet of God, they spoke no .

Jesus raised his hands to the Lord God and prayed, and the people weeping said: 'So be it, O Lord, so be it.' The prayer being ended, Jesus descended from the temple; and that day he departed from Jerusalem, with many that followed him.

And the priests spoke evil of Jesus among themselves.

Jesus descended from the mount, and passed alone by night to the farther side of Jordan, and fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days were passed he was an hungered. Then appeared Satan unto him, and tempted him in many words, but Jesus drove him away by the power of words of God. Satan having departed, the angels came and ministered unto Jesus that whereof he had need.

Jesus, having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they prayed him that he would abide with them; for his words were not as those of the scribes, but were with power, for they touched the heart.

Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer, and when day was come he descended from the mountain, and chose twelve, whom he called apostles, among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas;

Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine secrets; but the Iscariot Judas he made his dispenser of that which was given in alms, but he stole the tenth part of everything [7]

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When the feast of tabernacles was nigh, a certain rich man invited Jesus with his disciples and his mother to a marriage. Jesus therefore went, and as they were feasting the wine ran short. His mother accosted Jesus, saying: 'They have no wine.' Jesus answered: 'What is that to me, mother mine?' His mother commanded the servants that whatever Jesus should command them they should obey. There were there six vessels for water according to the custom of Israel to purify themselves for prayer. Jesus said: 'Fill these vessels with water.' The servants did so. Jesus said unto them: 'In the name of God, give to drink unto them that are feasting.' The servants thereupon bare unto the master of the ceremonies, who rebuked the attendants saying: 'O worthless servants why have ye kept the better wine till now?' For he knew nothing of all that Jesus had done.

The servants answered: 'O sir, there is here a holy man of God, for he hath made of water, wine.' The master of the ceremonies thought that the servants were drunken; but they that were sitting near to Jesus, having seen the whole matter, rose from the table and paid him reverence, saying: 'Verily thou art an holy one of God, a true prophet sent to us from God!'

Then his disciples believed on him, and many returned to their heart, saying: 'Praised be God, who hath mercy upon Israel, and visiteth the house of Judah with love, and blessed be his holy name.' [9]

One day Jesus called together his disciples and went up on to the mountain, and when he had sat down there his disciples came near unto him; and he opened his mouth and taught them, saying: 'Great are the benefits which God hath bestowed on us wherefore it is necessary that we should serve him with truth of heart. And forasmuch as new wine is put into new vessels, even so ought ye to become new men, if ye will contain the new doctrine that shall come out of my mouth. Verily I say unto you, that even as a man cannot see with his eyes the heaven and the earth at one and the same time, so it is impossible to love God and the world.

'No man can in any wise serve two masters that are at enmity one with the other: for if the one shall love you, the other will hate you. Even so I tell you in truth that ye cannot serve God and the world for the world lieth in falsehood, covetousness, and malignity. Ye cannot therefore find rest in the world, but rather persecution and loss. Wherefore serve God and despise the world, for from me ye shall find rest for your souls, Hear my words for I speak unto you in truth.

'Verily, blessed are they that mourn this earthly life, for they shall be comforted.

'Blessed are the poor who truly hate the delights of the world, for they shall abound in the delights of the kingdom of God.

'Verily, blessed are they that eat at the table of God, for the angels shall minister unto them.

'Ye are journeying as pilgrims. Doth the pilgrim encumber himself with palaces and fields and other earthly matters upon the way? Assuredly not: but he beareth things light and prized for their usefulness and convenience upon the road. This now should be an example unto you; and if ye desire another example I will give it you, in order that ye may do all that I tell you.

'Weigh not down your hearts with earthly desires, saying: "Who shall clothe us?" or "Who shall give us to eat?" But behold the flowers and the trees, with the birds, which God our Lord clotheth and nourisheth with greater glory than all the glory of Solomon. And he is able to nourish you, even God who created you and called you to his service; who for forty years caused the manna to fall from heaven for his people Israel in the wilderness, and did not suffer their clothing to wax old or perish, they being six hundred and forty thousand men, besides women and children. Verily I say unto you, that heaven and earth shall fail, yet shall not fail his mercy unto them that fear him. But the rich of the world in their prosperity are hungry and perish. There was a rich man whose incomings increased, and he said, "What shall I do, O my soul? I will pull down my barns because they are small, and I will build new and greater ones: therefore thou shalt triumph my soul!" Oh, wretched man! for that night he died. He ought to have been mindful of the poor, and to have made himself friends with the alms of unrighteous riches of this world; for they bring treasures in the kingdom of heaven.

'Tell me, I pray you, if ye should give your money into the bank to a publican, and he should give unto you tenfold and twentyfold, would ye not give to such a man everything that ye had? But I say unto you, verily, that whatsoever ye shall give and shall forsake for love of God, ye receive it back an hundred-fold, and life everlasting. See then how much ye ought to be content to serve God.

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Having said this, Jesus said: 'Ye have not chosen me, but I have chosen you, that ye may be my disciples. If then the world shall hate you, ye shall be truly my disciples; for the world hath been ever an enemy of servants of God. Remember [the] holy prophets that have been slain by the world, even as in the time of Elijah ten thousand prophets were slain by Jezebel, insomuch that scarcely did poor Elijah escape, and seven thousand sons of prophets who were hidden by the captain of Ahab's host. Oh, unrighteous world, that knowest not God! Fear not therefore ye, for the hairs of your head are numbered so that they shall not perish. Behold the sparrows and other birds, whereof falleth not one feather without the will of God. Shall God, then, have more care of the birds than of man, for whose sake he hath created everything. Is there any man, perchance, who careth more for his shoes than for his own son? Assuredly not. Now how much less ought ye to think that God would abandon you, while taking care of the birds! And why speak I of the birds? A leaf of a tree falleth not without the will of God.

'Believe me, because I tell you the truth, that the world will greatly fear you if ye shall observe my words. For if it feared not to have its wickedness revealed it would not hate you, but it feareth to be revealed, therefore it will hate you and persecute you.

If ye shall see your words scorned by the world lay it not to heart, but consider how that God is greater than you; who is in such wise scorned by the world that his wisdom is counted madness. If God endureth the world with patience, wherefore will ye lay it to heart, O dust and clay of the earth? In your patience ye shall possess your soul. Therefore if one shall give you a blow on one side of the face, offer him the other that he may smite it. Render not evil for evil, for so do all the worst animals; but render good for evil, and pray God for them that hate you. Fire is not extinguished with fire, but rather with water; even so I say unto you that ye shall not overcome evil with evil, but rather with good. Behold God, who causeth the sun to come upon the good and evil, and likewise the rain.

So ought ye to do good to all; for it is written in the law: "Be ye holy, for I your God am holy; be ye pure, for I am pure; and be ye perfect, for I am perfect." Verily I say unto you that the servant studieth to please his master, and so he putteth not on any garment that is displeasing to his master. Your garments are your will and your love. Beware, then, not to will or to love a thing that is displeasing to God, our Lord. Be ye sure that God hateth the poms and lusts of the world, and therefore hate ye the world.' [10]

~ part 2 ~

When Jesus had said this, Peter answered: 'O teacher, behold we have felt all to follow thee, what shall become of us?' Jesus answered: 'Verily ye in the day of judgment shall sit beside me, giving testimony against the twelve tribes of Israel.' And having said this Jesus sighed, saying:

'O Lord, what thing is this? for I have chosen twelve, and one of them is a devil.'

The disciples were sore grieved at this ; whereupon he who writeth secretly questioned Jesus with tears, saying:

'O master, will Satan deceive me, and shall I then become reprobate?'

Jesus answered: "Be not sore grieved, Barnabas; for those whom God hath chosen before the creation of the world shall not perish. Rejoice, for thy name is written in the book of life.'

Jesus comforted his disciples, saying: 'Fear not, for he who shall hate me is not grieved at my saying, because in him is not the divine feeling.'

At his words the chosen were comforted. Jesus made his prayers, and his disciples said: 'Amen, so be it, Lord God almighty and merciful.'

Having finished his devotions, Jesus came down from the mountain with his disciples, and met ten lepers, who from afar off cried out: 'Jesus, son of David, have mercy on us!'

Jesus called them near to him, and said unto them: 'What will ye of me, O brethren?'

They all cried out: 'Give us health!'

Jesus answered: 'Ah, wretched that ye are, have ye so lost your reason for that ye say: "Give us health?" See ye not me to be a man like yourselves. Call unto our God that hath created you: and he that is almighty and merciful will heal you.'

With tears the lepers answered: 'We know that thou art man like us, but yet an holy one of God and a prophet of the Lord; wherefore pray thou to God, and he will heal us.'

Thereupon the disciples prayed Jesus, saying: 'Lord, have mercy upon them.' Then groaned Jesus and prayed to God, saying: 'Lord God almighty and merciful, have mercy and hearken to the words of thy servant: and for love of Abraham our father and for thy holy covenant have mercy on the request of these men, and grant them health.'

Whereupon Jesus, having said this, turned himself to the lepers and said: 'Go and show yourselves to the priests according to the law of God.'

The lepers departed and on the way were cleansed. Whereupon one of them. seeing that he was healed, returned to find Jesus, and he was an Ishmaelite. And having found Jesus he bowed himself, doing reverence unto him, and saying: 'Verily thou art an holy one of God' and with thanks he prayed him that he would receive him for servant. Jesus answered: 'Ten have been cleansed; where are the nine?' And he said to him that was cleansed: 'I am not come to be served, but to serve: wherefore go to shine home, and recount how much God hath done in thee, in order that they may know that the promises made to Abraham and his son, with the kingdom of God, are drawing nigh.' The cleansed leper departed, and having arrived in his own neighbourhood recounted how much God through Jesus had wrought in him. [11]

Jesus went to the sea of Galilee, and having embarked in a ship sailed to his city of Nazareth; whereupon there was a great tempest in the sea, insomuch that the ship was nigh unto sinking. And Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, and awoke him, saying: 'O master, save thyself, for we perish!' They were encompassed with very great fear, by reason of the great wind that was contrary and the roaring of the sea. Jesus arose, and raising his eyes to heaven, said: 'O Elohim Sabaoth, have mercy upon thy servants.' Then, when Jesus had said this, suddenly the wind ceased, and the sea became calm. Wherefore the seamen feared, saying: 'And who is this, that the sea and the wind obey him?'"

Having arrived at the city of Nazareth the seamen spread through the city all that Jesus had wrought, whereupon the house where Jesus was, was surrounded by as many as dwelt in the city. And the scribes and doctors having presented themselves unto him said: 'We have heard how much thou hast wrought in the sea and in Judaea: give us therefore some sign here in thine own country.'

Jesus answered: 'This faithless generation seek a sign, but it shall not be given them, because no prophet is received in his own country. In the time of Elijah there were many widows in Judaea, but he was not sent to be nourished save unto a widow of Sidon. Many were the lepers in the time of Elisha in Judaea; nevertheless only Naaman the Syrian was cleansed.'

Then were the citizens enraged and seized him and carried him on to the top of a precipice to cast him down. But Jesus walking through the midst of them, departed from them.

Jesus went up to Capernaum, and as he drew near to the city behold there came out of the tombs one that was possessed of a devil, and in such wise that no chain could hold him, and he did great harm to the man.

The demons cried out through his mouth, saying: 'O holy one of God, why art thou come before the time to trouble us?' And they prayed him that he would not cast them forth.

Jesus asked them how many they were. They answered: 'Six thousand six hundred and sixty-six.' When the disciples heard this they were affrighted, and prayed Jesus that he would depart.

Then said Jesus: 'Where is your faith? It is necessary that the demon should depart, and not I.'

The demons therefore cried: 'We will come out, but permit us to enter into those swine.'

There were feeding there, near to the sea, about ten thousand swine belonging to the Canaanites. Thereupon Jesus said: 'Depart, and enter into the swine.' With a roar the demons entered into the swine, and cast them headlong into the sea. Then fled into the city they that fed the swine, and recounted all that had been brought to pass by Jesus. Accordingly the men of the city came forth and found Jesus and the man that was healed. The men were filled with fear and prayed Jesus that he would depart out of their borders. Jesus accordingly departed from them and went up into the parts of Tyre and Sidon.

And lo! a woman of Canaan with her two sons, who had come forth out of her own country to find Jesus. Having therefore seen him come with his disciples, she cried

out: 'Jesus, son of David, have mercy on my daughter, who is tormented of the devil! Jesus did not answer even a single , because they were of the uncircumcised people. The disciples were moved to pity, and said: 'O master, have pity on them! Behold how much they cry out and weep!'

Jesus answered: 'I am not sent but unto the people of Israel.' Then the woman, with her sons, went before Jesus, weeping and saying: 'O son of David, have mercy on me!'

Jesus answered: 'It is not good to take the bread from the children's hands and give it to the dogs.' And this said Jesus by reason of their uncleanness, because they were of the un- circumcised people.

The woman answered: 'O Lord, the dogs eat the crumbs that fall from their masters' table.' Then was Jesus seized with admiration at the words of the woman, and said: 'O woman, great is thy faith.' And having raised his hands to heaven he prayed to God, and then he said: 'O woman, thy daughter is freed, go thy way in peace.' The woman departed, and returning to her home found her daughter, who was blessing God.'

Wherefore the woman said: 'Verily there is none other God than the God of Israel.' Whereupon all her kinsfolk joined themselves unto the law of [God], according to the law written in the book of Moses.

The disciples questioned Jesus on that day, saying: 'O master, why didst thou make such answer to the woman, saying that they were dogs?'

Jesus answered: 'Verily I say unto you that a dog is better than an uncircumcised man.' Then were the disciples sorrowful, saying: 'Hard are these words, and who shall be able to receive them?'

Jesus answered: "If ye consider, O foolish ones, what the dog doth, that hath no reason, for the service of his master, ye will find my saying to be true. Tell me, doth the dog guard the house of his master, and expose his life against the robber? Yea, assuredly. But what receiveth he? Many blows and injuries with little bread, and he always showeth to his master a joyful countenance. Is this true?" 'True it is, O master,' answered the disciples.

Then said Jesus: 'Consider now how much God hath given to man, and ye shall see how unrighteous he is in not observing the covenant of God made with Abraham his servant. Remember that which David said to Saul king of Israel, against Goliath the Philistine: "My lord," said David, "while thy servant was keeping thy servant's flock there came the wolf, the bear, and the lion and seized thy servant's sheep: whereupon thy servant went and slew them, rescuing the sheep. And what is this uncircumcised one but like unto them ? Therefore will thy servant go in the name of the Lord God of Israel, and will slay this unclean one that blasphemeth the holy people of God."

Then said the disciples: 'Tell us O master for what reason man must needs be circumcised?' Jesus answered: 'Let it suffice you that God hath commanded it to Abraham. saying: "Abraham, circumcise thy foreskin and that of all thy house, for this

is a covenant between me and thee for ever."

And having said this, Jesus sat nigh unto the mountain which they looked upon. And his disciples came to his side to listen to his words. Then said Jesus: 'Adam the first man having eaten, by fraud of Satan, the food forbidden of God in paradise, his flesh rebelled against the spirit; whereupon he swore, saying: "By God, I will cut thee!" And

having broken a piece of rock, he seized his flesh to cut it with the sharp edge of the stone: whereupon he was rebuked by the angel Gabriel. And he answered: "I have sworn by God to cut it; I will never be a liar!"

Then the angel showed him the superfluity of his flesh, and that he cut off. And hence, just as every man taketh flesh from the flesh of Adam, so is he bound to observe all that Adam promised with an oath. This did Adam observe in his sons, and from generation to generation came down the obligation of circumcision. But in the time of Abraham there were but few circumcised upon the earth, because that idolatry was multiplied up the earth. Whereupon God told to Abraham the fact concerning circumcision, and made this covenant, saying: "The soul that shall not have his flesh circumcised, I will scatter him from among my people for ever." '

The disciples trembled with fear at these words of Jesus, for with vehemence of spirit he spoke. Then said Jesus: Leave fear to him that hath not circumcised his foreskin, for he is deprived of paradise. And having said this, Jesus spoke again, saying: 'The spirit in many is ready in the service of God, but the flesh is weak. The man therefore that feareth God ought to consider what the flesh is, and where it had its origin, and whereto it shall be reduced. Of the clay of the earth created God flesh, and into it he breathed the breath of life, with an inbreathing therein. And therefore when the flesh shall hinder the service of God it ought to be spurned like clay and trampled on, forasmuch as he that hateth his soul in this world shall keep it in life eternal.

'What the flesh is at this present its desires make manifest -that it is a harsh enemy of all good: for it alone desireth sin.

'Ought then man for the sake of satisfying one of his enemies to leave off pleasing God, his creator? Consider ye this. All the saints and prophets have been enemies of their flesh for service of God: wherefore readily and with gladness they went to their death, so as not to offend against the law of God given by Moses his servant, and go and serve the false and lying gods. 'Remember Elijah, who fled through desert places of the mountains, eating only grass, clad in goats' skin. Ah, how many days he supped not! Ah, how much cold he endured! Ah, how many showers drenched him, and [that] for the space of seven years, wherein endured that fierce persecution of the unclean Jezebel!

Remember Elisha, who ate barley-bread, and wore the Coarsest raiment. Verily I say unto you that they, not fearing to spurn the flesh, were feared with great terror by the king and princes. This should suffice for the spurning of the flesh, O men. But if ye will gaze at the sepulchres, ye shall know what the flesh is.' [12]

Having said this, Jesus wept, saying: 'Woe to those who are servants to their flesh, for they are sure not to have any good in the other life, but only torments for their sins. I tell you that there was a rich glutton who paid no heed to aught but gluttony, and so every day held a splendid feast. There stood at his gate a poor man by name Lazarus, who was full of wounds, and was fain to have those crumbs that fell from the glutton's table. But no one gave them to him; nay, all mocked him. Only the dogs had pity on him, for they licked his wounds. It came to pass that the poor man died, and the angels carried him to the arms of Abraham our father. The rich man also died, and the devils carried him to the arms of Satan; whereupon, undergoing the greatest torment, he lifted up his eyes and from afar saw Lazarus in the arms of Abraham. Then cried the rich man: "O father Abraham, have mercy on me, and send Lazarus, who upon his fingers may bring me a drop of water to cool my tongue, which is tormented in this flame."

Abraham answered: "Son, remember that thou receivedst thy good in the other life and Lazarus his evil; wherefore now thou shalt be in torment, and Lazarus in consolation."

'The rich man cried out again, saying: "O father Abraham, in my house there are three brethren of mine. Therefore send Lazarus to announce to them how much I am suffering, in order that they may repent and not come hither."

'Abraham answered: "They have Moses and the prophets, let them hear them."

'The rich man answered: "Nay, father Abraham; but if one dead shall arise they will believe."

'Abraham answered: "Whoso believeth not Moses and the prophets will not believe even the dead if they should arise."

'See then whether the poor are blessed,' said Jesus, 'who have patience, and only desire that which is necessary, hating the flesh. O wretched they, who bear others to the burial, to give their flesh for food of worms, and do not learn the truth. So far from it that they live here like immortals, for they build great houses and purchase great

revenues and live in pride.' [13]

Then said he who writeth: 'O master, true are thy words, and therefore have we forsaken all to follow thee. Tell us, then, how we ought to hate our flesh; for to kill oneself is not lawful, and living we needs must give it its livelihood.'

Jesus answered: 'Keep thy flesh like a horse, and thou shalt live securely. For unto a horse food is given by measure, and labour without measure, and the bridle is put on him that he may walk at thy will, he is tied up that he may not annoy any one, he is kept in a poor place, and beaten when he is not obedient: so do thou, then, O Barnabas, and thou shalt live always with God.'

'And be not offended at my words, for David the prophet did the same thing, as he confesseth, saying: "I am as an horse before thee and am always by thee."

'Now tell me, whether is poorer he who is content with little, or he who desireth much? Verily I say unto you, that if the world had but a sound mind no one would amass anything for himself, but all would be in common. But in this is known its madness, that the more it amasseth the more it desireth.

And as much as it amasseth, for the fleshly repose of others cloth it amass the same. Therefore let one single robe suffice for you, cast away your purse, carry no wallet, no sandals on your feet; and do not think, saying: "What shall happen to us?" but have thought to do the will of God, and he will provide for your need, insomuch that nothing shall be lacking unto you.

'Verily I say unto you, that the amassing much in this life giveth sure witness of not having anything to receive in the other. For he that hath Jerusalem for his native country buildeth not houses in Samaria, for that there is enmity between these cities. Understand ye?' 'Yes, answered the disciples. [14]

Then said Jesus: 'There was a man on a journey who, as he was walking, discovered a treasure in a field that was to be sold for five pieces of money. Straightway the man, when he knew this, sold his cloak to buy that field. Is that credible?'

The disciples answered: 'He who would not believe this is mad.'

Thereupon Jesus said: 'Ye will be mad if ye give not your senses to God to buy your soul, wherein resideth the treasure of love; for love is a treasure incomparable. For he that loveth God hath God for his own; and whoso hath God hath everything.' Peter

answered: 'O master, how ought one to love God with true love? Tell thou us.' Jesus replied: 'Verily I say unto you that he who shall not hate his father and his mother, and his own life, and children and wife for love of God, that such an one is not worthy to be loved of God.'

Peter answered: 'O master, it is written in the law of God in the book of Moses: "Honour thy father, that thou mayest live long upon the earth." And further he saith: "Cursed be the son that obeyeth not his father and his mother"; wherefore God commanded that such a disobedient son should be by the wrath of the people stoned before the gate of the city. And now how biddest thou us to hate father and mother?' Jesus replied: 'Every of mine is true, because it is not mine, but God's, who hath sent me to the house of Israel. Therefore I say unto you that all that which ye possess God hath bestowed it upon you: and so, whether is the more precious, the gift or the giver? When thy father and thy mother with every other thing is a stumbling-block to thee in the service of God, abandon them as enemies. Did not God say to Abraham: "Go forth from the house of thy father and of thy kindred, and come to dwell in the land which I will give to thee and to thy seed?". And wherefore did God say this, save because the father of Abraham was an image-maker, who made and worshipped false gods? Whence there was enmity between them, insomuch that the father wished to burn his son.' Peter answered: 'True are thy words; wherefore I pray thee tell us how Abraham mocked his father.' Jesus replied: 'Abraham was seven years old when he began to seek God.'

So one day he said to his father: "Father, what made man?" "The foolish father answered: "Man; for I made thee, and my father made me." Abraham answered: "Father, it is not so; for I have heard an old man weeping and saying: 'O my God, wherefore hast thou not given me children?' "

His father replied: "It is true, my son, that God helpeth man to make man, but he putteth not his hands thereto; it is only necessary that man come to pray to his God and to give him lambs and sheep, and his God will help him." Abraham answered: "How many gods are there, father?"

"The old man replied: "They are infinite in number, my son"

Then said Abraham: "O father, what shall I do if I shall serve one god and another shall wish me evil because I serve him not? In any wise there will come discord between them and so war will arise among the gods. But if perchance the god that willeth me evil shall slay my own god, what shall I do? It is certain that he will slay me also."

"The old man, laughing, answered: "O son, have no fear, for no god maketh war upon another god; nay, in the great temple there are a thousand gods with the great god Baal; and I am now nigh seventy years old, and yet never have I seen that one god hath smitten another god. And assuredly all men do not serve one god, but one man one, and another another." 'Abraham answered: "So, then, they have peace among themselves?" 'Said his father: "They have."

"Then said Abraham: "O father, what be the gods like?" "The old man answered: "Fool, every day I make a god, which I sell to others to buy bread, and thou knowest not what the gods are like!" And then at that moment he was making an idol. "This," said he, "is of palm wood, that one is of olive, that little one is of ivory: see how fine it is! Does it not seem as though it were alive? Assuredly, it lacks but breath!"

'Abraham answered: "And so, father, the gods are without breath? Then how do they give breath? And being without life, how give they life? It is certain, father, that these are not God." "The old man was wrath at these words, saying: "If thou wert of age to

understand, I would break thy head with this axe: But hold thy peace, because thou hast not understanding!"

'Abraham answered: "Father, if the gods help to make man, how can it be that man should make the gods? And if the gods are made of wood, it is a great sin to burn wood. But tell me, father, how is it that, when thou hast made so many gods, the gods have not helped thee to make so many other children that thou shouldest become the most powerful man in the world?"

"The father was beside himself, hearing his son speak so; the son went on: "Father, was the world for some time without men?" " Yes," answered the old man, "and why?"

"Because," said Abraham, "I should like to know who made the first God."

"Now go out of my house!" said the old man, "and leave me to make this god quickly, and speak no words to me; for, when thou art hungry thou desires bread and not words."

Said Abraham: "A fine god, truly, that thou cuttest him as thou wilt, and he defendeth not himself!"

'Then the old man was angry, and said: "All the world saith that it is a god, and thou, mad fellow, sayest that it is not. By my gods, if thou wert a man I could kill thee!" And having said this, he gave blows and kicks to Abraham, and chased him from the house.' [15]

When every one had departed from the temple, the priests closed the temple and went away. Then Abraham took the axe and cut off the feet of all the idols, except the great god Baal. At its feet he placed the axe, amid the ruins which the statues made, for they, through being old and composed of pieces, fell in pieces. Thereupon, Abraham, going forth from the temple, was seen by certain men, who suspected him of having gone to thief something from the temple. So they laid hold on him, and having arrived at the temple, when they saw their gods so broken in pieces, they cried out with lamentation: "Come quickly, O men, and let us slay him who hath slain our gods!" There ran together there about ten thousand men, with the priests, and questioned Abraham of the reason why he had destroyed their gods.

Abraham answered: "Ye are foolish! Shall then a man slay God? It is the great God that hath slain them. See you not that axe which he hath near his feet? Certain it is that he desireth no fellows." "Then arrived there the father of Abraham, who, mindful of the many discourses of Abraham against their gods, and recognizing the axe wherewith Abraham had broken in pieces the idols, cried out: "It hath been this traitor of a son of mine, who hath slain our gods! for this axe is mine." And he recounted to them all that had passed between him and his son.

'Accordingly the men collected a great quantity of wood, and having bound Abraham's hands and feet put him upon the wood, and put fire underneath.

'Lo' God, through his angel, commanded the fire that it should not burn Abraham his servant. The fire blazed up with great fury, and burned about two thousand men of those who had condemned Abraham to death. Abraham verily found himself free, being carried by the angel of God near to the house of his father, without seeing who carried him; and thus Abraham escaped death.' [16]

Then said Philip: 'Great is the mercy of God upon whoso loveth him. Tell us O master, how Abraham came to the knowledge of God.'

Jesus answered: 'Having arrived nigh unto the house of his father, Abraham feared to go into the house; so he removed some distance from the house and sat under a palm tree, where thus abiding by himself he said: "It needs must be that there is a God who hath life and power more than man, since he maketh man, and man without God could not make man. Thereupon, looking round upon the stars, the moon, and the sun, he thought that they had been God. But after considering their variableness with their movements, he said: "It needs must be that God move not, and that clouds hide him not; otherwise men would be brought to naught." Whereupon, remaining thus in suspense, he heard himself called by name, "Abraham!" And so, turning round and not seeing any one on any side, he said: "I have surely heard myself called by name, 'Abraham.'" Thereupon, two other times in like manner, he heard himself called by name, "Abraham!" He answered: "What calleth me?" Then he heard it said: "I am the angel of God, Gabriel."

Therefore was Abraham filled with fear; but the angel comforted him, saying: "Fear not, Abraham, for that thou art friend of God; wherefore, when thou didst break in pieces the gods of men, thou wert chosen of the God of the angels and prophets; insomuch that thou art written in the book of life."

Then said Abraham: "What ought I to do, to serve the God of the angels and holy prophets?"

The angel answered: "Go to that fount and wash thee, for God willeth to speak with thee." Abraham answered: "Now, how ought I to wash me?"

Then the angel presented himself unto him as a beautiful youth, and washed himself in the fount, saying: "Do thou in turn likewise to thyself, O Abraham." When Abraham had washed himself, the angel said: "Go up that mountain, for God willeth to speak to thee there."

He ascended the mountain as the angel said to Abraham, and having sat down upon his knees he said to himself: "When will the God of the angels speak to me?" He heard himself called with a gentle voice: "Abraham!" Abraham answered him: "Who calleth me?"

The voice answered: "I am thy God, O Abraham." Abraham, filled with fear, bent his face to earth, saying: "How shall thy servant hearken unto thee, who is dust and ashes!"

Then said God: "Fear not, but rise up, for I have chosen thee for my servant, and I will to bless thee and make thee increase into a great people. Therefore go thou forth from the house of thy father and of thy kindred, and come to dwell in the land which I will give to thee and to thy seed."

Abraham answered: "All will I do, Lord; but guard me that none other god may do me hurt."

Then spake God, saying: "I am God alone, and there is none other God but me. I strike down, and make whole; I slay, and give life; I lead down to hell, and I bring out thereof, and none is able to deliver himself out of my hands." Then God gave him the covenant of circumcision; and so our father Abraham knew God.'

And having said this, Jesus lifted up his hands, saying: 'To thee be honour and glory, O God. So be it!' [17]

~ part 3 ~

Jesus went to Jerusalem near unto the Senofegia (=Tabernacles), a feast of our nation. The scribes and Pharisees having perceived this, took counsel to catch him in his talk.

Whereupon, there came to him a doctor! saying: 'Master what must I do to have eternal life?' Jesus answered: 'How is it written in the law?'

The temper answered, saying: 'Love the Lord thy God and thy neighbour. Thou shalt love thy God above all things with all thy heart and thy mind, and thy neighbour as thyself.' Jesus answered: 'Thou hast answered well: therefore go and do thou so, I say, and thou shalt have eternal life.' He said unto him: 'And who is my neighbour?'

Jesus answered, lifting up his eyes: 'A man was going down from Jerusalem to go unto Jericho, a city rebuilt under a curse. This man on the road was seized by robbers, wounded and stripped; hereupon they departed, leaving him half dead. It chanced that a priest passed by that place, and he, seeing the wounded man, passed on without greeting him. In like manner passed a Levite, without saying a . It chanced that there passed [also] a Samaritan, who, seeing the wounded man, was moved to compassion, and alighted from his horse, and took the wounded man and washed his wounds with wine, and anointed them with ointment, and binding up his wounds for him and comforting him, he set him upon his own horse. Whereupon, having arrived in the evening at the inn, he gave him into the charge of the host. And when he had risen on the morrow, he said: "Take care of this man, and I will pay thee all." And having presented four gold pieces to the sick man for the host. he said: "Be of good cheer, for I will speedily return and conduct thee to my own home." ' 'Tell me,' said Jesus, 'which of these was the neighbour?' The doctor answered: 'He who showed mercy.'

Then said Jesus: 'Thou hast answered rightly; therefore go and do thou likewise.' The doctor departed in confusion.

Then drew near unto Jesus the priests, and said: 'Master, is it lawful to give tribute to Caesar?' Jesus turned round to Judas, and said: 'Hast thou any money?' And taking a penny in his hand, Jesus turned himself to the priests, and said to them: 'This penny bath an image: tell me, whose image is it?' They answered: 'Caesar's.' 'Give therefore,' said Jesus, 'that which is Caesar's to Caesar, and that which is God's give it to God.'

Then they departed in confusion.

And behold there drew nigh a centurion, saying: "Lord, my son is sick; have mercy on my old age!"

Jesus answered: 'The Lord God of Israel have mercy on thee!'

The man was departing; and Jesus said: 'Wait for me, for I will come to thine house, to make prayer over thy son.'

The centurion answered: 'Lord, I am not worthy that thou, a prophet of God, shouldest come unto my house, sufficient unto me is the that thou hast spoken for the healing of my son; for thy God bath made thee lord over every sickness, even as his angel said unto me in my sleep.'

Then Jesus marvelled greatly, and turning to the crowd, he said: 'Behold this stranger, for he bath more faith than all that I have found in Israel'. And turning to the centurion, he said: Go in peace. because God. for the great faith that he hath given thee. hath granted health to thy son.'

The centurion went his way, and on the road he met his servants. who announced to him how his son was healed.

The man answered: 'At what hour did the fever leave him '

They said: 'Yesterday, at the sixth hour, the heat departed from him.'

The man knew that when Jesus said: 'The Lord God of Israel have mercy on thee,' his son received his health. Whereupon the man believed in our God, and having entered into his house, he brake in pieces all his own gods, saying: 'There is only the God of Israel, the true and living God.' Therefore said he: 'None shall eat of my bread that worshippeth not the God of Israel.'

One skilled in the law invited Jesus to supper, in order to tempt him. Jesus came thither with his disciples, and many scribes, to tempt him, waited for him in the house.

Whereupon, the disciples sat down to table without washing their hands. The scribes called Jesus, saying: 'Wherefore do not thy disciples observe the traditions of our elders, in not washing their hands before they eat bread?' Jesus answered: 'And I ask you, for what cause have ye annulled the precept of God to observe your traditions? Ye say to the sons of poor fathers: "Offer and make vows unto the temple." And they make vows of that little wherewith they ought to support their fathers. And when their fathers wish to take money, the sons cry out: "This money is consecrated to God"; whereby the fathers suffer. O false scribes hypocrites, cloth God use this money? Assuredly not, for God eateth not, as he saith by his servant David the prophet: ``Shall I then eat the flesh of bulls and drink the blood of sheep? Render unto me the sacrifice of praise, and offer unto me thy vows: for if I should be hungry I will not ask aught of thee. seeing that all things are in my hands, and the abundance of paradise is with me." Hypocrites' ye do this to fill your purse, and therefore ye tithe rue and mint. Oh miserable ones! for unto others ye show the most clear way, by which ye will not go.

'Ye scribes and doctors lay upon the shoulders of others weights of unbearable weight, but ye yourselves the while are not willing to move them with one of your fingers.

'Verily I say unto you, that every evil hath entered into the world under the pretext of the elders. Tell me, who made idolatry to enter into the world, if not the usage of the elders? For there was a king who exceedingly loved his father, whose name was Baal.

Whereupon, when the father was dead, his son for his own consolation, caused to be made an image like unto his father. and set it up in the market-place of the city. And he made a decree that every one who approached that statue within a space of fifteen cubits should be safe, and no one any account should do him hurt. Hence the malefactors, by reason of the benefit they received therefrom, began to offer to the statue roses and flowers, and in a short time the offerings were changed into money and food, insomuch that they called it god, to honour it. Which thing from custom was transformed into a law, insomuch that the idol of Baal spread through all the world; and how much doth God lament this by the prophet Isaiah, saying "Truly this people worshippeth me in vain, for they have annulled my law given to them by my servant Moses, and follow the traditions of their elders." 'Verily I say unto you, that to eat bread with unclean hands defileth not a man, because that which entereth into the man defileth not the man, but that which cometh out of the man defileth the man.'

Thereupon. said one of the scribes: If I shall eat pork, or other unclean meats, will they not defile my consciences?'

Jesus answered: Disobedience will not enter into the man but will come out of the man, from his heart; and therefore will he be defiled when he shall eat forbidden food.'

Then said one of the doctors: 'Master, thou hast spoken much against idolatry as though the people of Israel had idols and so thou hast done us wrong.'

Jesus answered: 'I know well that in Israel today there are not statues of wood; but there are statues of flesh.'

Then answered all the scribes in wrath: 'And so we idolaters?'

Jesus answered: 'Verily I say unto you, the precept saith not "Thou shalt worship," but "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind." Is this true?' said Jesus. 'It is true' answered every one.

Then said Jesus: 'Verily all that which a man loveth, which he leaveth everything else but that, is his god. And so the fornicator hath for his image the harlot, the glutton; drunkard hath for image his own flesh, and the covetous hath for his image silver and gold, and so likewise every other sinner.' Then said he who had invited him: 'Master, which is the greatest sin?' Jesus answered: 'Which is the greatest ruin of a house?' Very one was silent, when Jesus with his finger pointed to the foundation, and said: 'If the foundation give way, immediately the house falleth in ruin, in such wise that it is necessary to build it up anew: but if every other part give way it can be repaired. Even so then say I to you, that idolatry is the greatest sin, because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaveth to man the hope of obtaining mercy: and therefore I say that idolatry is the greatest sin.'

All stood amazed at the speaking of Jesus, for they perceived that it could not in any wise be assailed.

Then Jesus continued: 'Remember that which God spake and which Moses and Joshua wrote in the law, and ye shall see how grave is this sin. Said God, speaking to Israel: "Thou shalt not make to thyself any image of those things which are in heaven nor of those things which are under the heaven, nor shalt thou make it of those things which are above the earth, or of those which are under the earth; nor of those which are above the water, nor of those which are under the water. For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation." Remember how, when our people had made the calf, and when they had worshipped it, by commandment of God Joshua and the tribe of Levi took the sword and slew of them one hundred and twenty thousand of those that did not crave mercy of God. Oh, terrible judgment of God upon the idolaters!' [18]

There stood before the door one who had his right hand shrunken in such fashion that he could not use it. Whereupon Jesus, having lifted up his heart to God, prayed, and then said: 'In order that ye may know that my words are true, I say, "In the name of God, man, stretch out thine infirm hand!"' He stretched it out whole, as if it had never had aught ill with it.

Then with fear of God they began to eat. And having eaten somewhat, Jesus said again: 'Verily I say unto you, that it were better to burn a city than to leave there an evil custom. For on account of such is God wroth with the princes and kings of the earth, to whom God hath given the sword to destroy iniquities.'

Afterwards said Jesus: 'When thou are invited, remember not to set thyself in the highest place, in order that if a greater friend of the host come the host say not unto thee: "Arise and sit lower down!" which were a shame to thee. But go and sit in the meanest place, in order that he who invited thee may come and say: "Arise, friend, and come and sit here,

above"! For then shalt thou have great honour: for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

'Verily I say unto you, that Satan became not reprobate lo other sin than for his pride. Even as saith the prophet Isaiah, reproaching him with these words: "How art thou fallen from heaven, O Lucifer, that wert the beauty of the angels, and did shine like the dawn: truly to earth is fallen thy pride!" 'Verily I say unto you, that if a man knew his miseries, he would always weep here on earth and account himself most mean, beyond every other thing. For no other cause did the first man with his wife weep for a hundred years without ceasing, craving mercy of God.

For they knew truly whither they had fallen through their pride.'

And having said this, Jesus gave thanks; and that day was published through Jerusalem how great things Jesus had said, with the miracle he had wrought, insomuch that the people gave thanks to God blessing his holy name. But the scribes and priests, having understood that he spake against the traditions of the elders, were kindled with greater hatred. And like Pharaoh they hardened their heart: wherefore they sought occasion to slay him, but found it not. [19]

Jesus departed from Jerusalem, and went to the desert beyond Jordan: and his disciples that were seated round him said to Jesus: 'O master, tell us how Satan fell through pride, for we have understood that he fell through disobedience, and because he always tempteth man to do evil.' Jesus answered: 'God having created a mass of earth, and having left it for twenty-five thousand years without doing aught else; Satan, who was as it were priest and head of the angels, by the great understanding that he possessed, knew that God of that mass of earth was to take one hundred and forty and four thousand signed with the mark of prophecy, and the messenger of God, the soul of which messenger he had created sixty thousand years before aught else. Therefore, being indignant, he instigated the angels, saying: "Look ye, one day God shall will that this earth be revered by us. Wherefore consider that we are spirit, and therefore it is not fitting so to do."

'Many therefore forsook God. Whereupon said God, one day when all the angels were assembled: "Let each one that holds me for his lord straightway do reverence to this earth."

"They that loved God bowed themselves, but Satan, with them that were of his mind, said: "O Lord, we are spirit, and therefore it is not just that we should do reverence to this clay." Having said this, Satan became horrid and of fearsome look, and his followers became hideous; because for their rebellion God took away from them the beauty wherewith he had endued them in creating them. Whereat the holy angels, when, lifting their heads, they saw how terrible a monster Satan had become, and his followers cast down their face to earth in fear.

'Then said Satan: "O Lord, thou hast unjustly made me hideous but I am content thereat. because I desire to annul all that thou shalt do. And the other devils said: "Call him not Lord, O Lucifer, for thou art Lord."

Then said God to the followers of Satan: "Repent ye and recognize me as God, your creator."

'They answered: "We repent of having done thee any reverence, for that thou art not just; but Satan is just and innocent, and he is our Lord."

'Then said God: "Depart from me, O ye cursed, for I have no mercy on you."

'And in his departing Satan spat upon that mass of earth, and that spittle the angel

Gabriel lifted up with some earth, so that therefore now man has the navel in his belly.'

The disciples stood in great amazement at the rebellion of the angels.

Then said Jesus: 'Verily I say unto you, that he who maketh not prayer is more wicked than Satan, and shall suffer greater torments. Because Satan had, before his fall, no example of fearing, nor did God so much as send him any prophet to invite him to repentance: but man-now that all the prophets are come except the messenger of God who shall come after me, because so God willeth, and that I may prepare his way-and man, I say, albeit he have infinite examples of the justice of God, liveth carelessly without any fear, as though there were no God. Even as of such spake the prophet David: "The fool hath said in his heart, there is no God. Therefore are they corrupt and become abominable, without one of them doing good."

'Make prayer unceasingly, O my disciples, in order that ye may receive. For he who seeketh findeth, and he who knocketh to him it is opened, and he who asketh receiveth. And in your prayer do not look to much speaking, for God looketh on the heart; as he said through Solomon: "O my servant, give me thine heart. ' Verily I say unto you, as God liveth, the hypocrites make much prayer in every part of the city in order to be seen and held for saints by the multitude: but their heart is full of wickedness, and therefore they do not mean that which they ask. It is needful that thou mean thy prayer if thou wilt that God receive it. Now tell me: who would go to speak to the Roman governor or to Herod, except he first have made up his mind to whom he is going, and what he is going to do? Assuredly none. And if man doeth so in order to speak with man, what ought man to do in order to speak with God, and ask of him mercy for his sins, while thanking him for all that he hath given him? ' Verily I say unto you, that very few make true prayer, and therefore Satan hath power over them, because God willeth not those who honour him with their lips: who in the temple ask [with] their lips for mercy, and their heart crieth out for justice. Even as he saith to Isaiah the prophet, saying: "Take away this people that is irksome to me, because with their lips they honour me, but their heart is far from me." Verily I say unto you, that he that goeth to make prayer without consideration mocketh God.

'Now who would go to speak to Herod with his back towards him, and before him speak well of Pilate the governor, whom he hateth to the death? Assuredly none. Yet no less doth the man who goeth to make prayer and prepareth not himself. He turneth his back to God and his face to Satan, and speaketh well of him. For in his heart is the love of iniquity, whereof he huetpeiath not repented. If one having injured thee, should with his lips say to thee, Forgive me and with his hands should strike thee a blow how wouldest thou forgive him? Even so shall God have mercy on those who with their lips say: "Lord, have mercy on us, and with their heart love iniquity and think on fresh sins.' [20]

The disciples wept at the words of Jesus and besought him saying: 'Lord, teach us to make prayer.'

Jesus answered: "Consider what ye would do if the Roman governor seized you to put you to death, and that same do ye when ye go to make prayer. And let your words be these: " O Lord our God, hallowed be thy holy name, thy kingdom come in us, thy will be done always, and as it is done in heaven so be it done in earth; give us the bread for every day, and forgive us our sins, as we forgive them that sin against us, and suffer us not to fall into temptations, but deliver us from evil, for thou art alone our God, to whom

pertaineth glory and honour for ever.' [21]

Then answered John: 'Master let us wash ourselves as Gocommanded by Moses.'

Jesus said: 'Think yea that I am come to destroy the law and the prophets? Verily I say unto you, as God liveth, I am not come to destroy it, but rather to observe it. For every prophet hath observed the law of God and all that God by the other prophets hath spoken. As God liveth, in whose presence my soul standeth, no one that breaketh one least precept can be pleasing to God, but shall be least in the kingdom of God, for he shall have no part there. Moreover I say unto you, the one syllable of the law of God cannot be broken without the gravest sin. But I do you to wit that it is necessary to observe that which God saith by Isaiah the prophet, with these words "Wash you and be clean, take away your thoughts from mine eyes."

'Verily I say unto you, that all the water of the sea will not wash him who with his heart loveth iniquities. And furthermore I say unto you, that no one will make prayer pleasing to God if he be not washed, but will burden his soul with sin like to idolatry.

'Believe me, in sooth, that if man should make prayer to God as is fitting, he would obtain all that he should ask. Remember Moses the servant of God, 'who with his prayer scourged Egypt, opened the Red Sea, and there drowned Pharaoh and his host.

Remember Joshua, who made the sun stand still, Samuel, who smote with fear the innumerable host of the Philistines, Elijah, who made the fire to rain from heaven, Elisha raised a dead man, and so many other holy prophets, who by prayer obtained all that they asked. But those men truly did not seek their own in their matters, but sought only God

and his honour.' [22]

Then said John: 'Well hast thou spoken, O master, but we lack to know how man sinned through pride.'

Jesus answered: 'When God has expelled Satan, and the angel Gabriel had purified that mass of earth whereon Satan spat, God created everything that liveth, both of the animals that fly and of them that walk and swim, and he adorned the world with all that it hath. One day Satan approached unto the gates of paradise, and, seeing the horses eating grass, he announced to them that if that mass of earth should receive a soul there would be for them grievous labour; and that therefore it would be to their advantage to trample that piece of earth in such wise that it should be no more good for anything. The horses aroused themselves and impetuously set themselves to run over that piece of earth which lay among lilies and roses.

Whereupon God gave spirit to that unclean portion of earth upon which lay the spittle of Satan, which Gabriel had taken up from the mass; and raised up the dog, who' barking filled the horses with fear, and they fled. Then God gave his soul to man, while all the holy angels sang: 'Blessed be thy holy name, O God our Lord.'

'Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammed is the messenger of God."

Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me. I pray thee, what meaneth the message of these words: "Mohammed is messenger of God. Have there been other men before me?"

"Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created And he whom thou hast seen [mentioned] is thy son, who shall come into the world many years hence, and shall be my messenger, for whom I have

created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour sixty thousand years before I made anything."

'Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God," and upon the thumb-nail of the left it said: "Mohammed is messenger of God." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

'Seeing the man alone, God said: "It is not well that he should remain alone." Wherefore he made him to sleep, and took a rib from near his heart, filling the place with flesh. Of that rib made he Eve, and gave her to Adam for his wife. He set the twain of them as lords of Paradise, to whom he said: "Behold I give unto you every fruit to eat, except the apples and the corn" whereof he said: "Beware that in no wise ye eat of these fruits, for ye shall become unclean, insomuch that I shall not suffer you to remain here, but shall drive you forth, and ye shall suffer great miseries."

'**W**hen Satan had knowledge of this he became mad with indignation. And so he drew near to the gate of paradise, whereat stood on guard a horrid serpent, which had legs like a camel, and the nails of his feet cut like a razor on every side. To him said the enemy: "Suffer me to enter into paradise."

'The serpent answered: "And how shall I suffer thee to enter, God having commanded me to drive thee out?"

'Satan answered: "Thou seest how much God loveth thee, since he hath set thee outside of paradise to keep guard over a lump of clay, which is man. Wherefore, if thou bring me into paradise I will make thee so terrible that every one shall flee thee, and so at thy pleasure thou shalt go and stay."

'Then said the serpent: "And how shall I set thee within?"

'Said Satan. "Thou art great: therefore open thy mouth, and I will enter into thy belly, and so thou entering into paradise shalt place me near to those two lumps of clay that are newly walking upon the earth."

'Then the serpent did so, and placed Satan near to Eve, for Adam, her husband, was sleeping. Satan presented himself before the woman like a beauteous angel, and said to her: "Wherefore eat ye not of those apples and of corn?"

'Eve answered: "Our God hath said to us that eating thereof we shall be unclean and therefore he will drive us from paradise."

Satan answered: "He saith not the truth. Thou must know that God is wicked and envious, and therefore he brooketh no equals, but keepeth every one for a slave. And so he hath thus spoken unto you, in order that ye may not become equal to him. But if thou and thy companion do according to my counsel, ye shall eat of those fruits even as of the others, and ye shall not remain subject to others, but like God ye shall know good and evil, and ye shall do that which ye please because ye shall be equal to God."

'Then Eve took and ate of those [fruits], and when her husband awoke she told all that Satan had said; and he took of them, his wife offering them, and did eat. Whereupon, as the food was going down, he remembered the words of God; wherefore, wishing to stop the food, he put his hand into his throat, where every man has the mark.

~ part 4 ~

Then both of them knew that they were naked: wherefore, being ashamed, they took fig leaves and made a clothing for their secret parts. When midday was passed, behold God appeared to them, and called Adam, saying: "Adam, where art thou?"

'He answered: "Lord, I did hide myself from thy presence because I and my wife are naked, and so we are ashamed to present ourselves before thee."

Then said God: "And who hath robbed you of your innocence, unless ye have eaten the fruit by reason of which ye are unclean, and will not be able to abide longer in paradise?"

'Adam answered: "O Lord, the wife whom thou hast given me besought me to eat, and so I have eaten thereof."

'Then said God to the woman: "Wherefore gavest thou such food to thy husband?" 'Eve answered: "Satan deceived me, and so I did eat."

"And how did that reprobate enter in hither?" said God.

'Eve answered: "A serpent that standeth at the northern gate brought him near to me."

'Then said God to Adam: "Because thou hast hearkened to the voice of thy wife and hast eaten the fruit, cursed be the earth in thy works; it shall bring forth for thee brambles and thorns, and in the sweat of thy face shalt thou eat bread. And remember that thou art earth, and to earth thou return."

And he spoke to Eve, saying: "And thou who didst hearken to Satan, and gavest the food to thy husband, shalt abide under the dominion of man, who shall keep thee as a slave, and thou shalt bear children with travail."

'And having called the serpent, God called the angel Michael, him who holdeth the sword of God, [and] said: "First drive forth from paradise this wicked serpent, and when outside cut off his legs: for if he shall wish to walk, he must trail his body upon the earth."

Afterwards God called Satan, who came laughing, and he said to him: "Because thou, reprobate, hast deceived these and hast made them to become unclean, I will that every uncleanness of them and of all their children, whereof they shall be truly penitent and shall serve me, in going forth from their body shall enter through thy mouth, and so shalt thou be satiated with uncleanness." Satan then gave a horrible roar, and said: "Since thou wilt make me ever worse, I yet will make me that which I shall be able!"

Then said God: "Depart, cursed one, from my presence!"

Then Satan departed; whereupon God said to Adam [and] Eve, who were both weeping: "Go ye forth from paradise, and do penance, and let not your hope fail, for I will send your son in such wise that your seed shall lift the dominion of Satan from off the human race: for he who shall come, my messenger, to him will I give all things."

'God hid himself, and the angel Michael drove them forth from paradise. Whereupon Adam, turning him round, saw written above the gate, "There is only one God, and Mohammed is messenger of God." Whereupon, weeping, he said: "May it be pleasing to God, O my son, that thou come quickly and draw us out of misery."

'And thus,' said Jesus, 'sinned Satan and Adam through pride, the one by despising man, the other by wishing to make himself equal with God.' [23]

Then the disciples wept after this discourse, and Jesus was weeping, when they saw many who came to find him, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore they sent the Levites and some of the scribes to

question him, saying: 'Who art thou?' Jesus confessed, and said the truth: 'I am not the Messiah.' They said: 'Art thou Elijah or Jeremiah, or any of the ancient prophets?' Jesus answered: 'No.' Then said they: 'Who art thou? Say, in order that we may give testimony to those who sent us.' Then said Jesus: 'I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the messenger of the Lord," even as it is written in Esaias.' They said: 'If thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?' Jesus answered: 'The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the ratchets of the shoes of the messenger of God whom ye call 'Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.'

The Levites and scribes departed in confusion, and recounted all to the chiefs of the priests, who said: 'He hath the devil on his back who recounteth all to him.'

Then said Jesus to his disciples: 'Verily I say unto you, that the chiefs and the elders of our people seek occasion against me.'

Then said Peter: 'Therefore go not thou any more into Jerusalem.'

Therefore said Jesus unto him: 'Thou art foolish, and knowest not what thou sayest, for it is necessary that I should suffer many persecutions, because so have suffered all the prophets and holy ones of God. But fear not, for there be that are with us and there be that are against us.'

And having said this, Jesus departed and went to the mount Tabor, and there ascended with him Peter and James and John his brother, with him who writeth this. Whereupon there shone a great light above him, and his garments became white like snow and his face glistened as the sun, and lo! there came Moses and Elijah speaking with Jesus concerning all that needs must come upon our race and upon the holy city. Peter spoke, saying: 'Lord, it is good to be here. Therefore, if thou wilt, we will make here three tabernacles, one for thee and one for Moses and the other for Elijah.' And while he spoke they were covered with a white cloud, and they heard a voice saying: 'Behold my servant, in whom I am well pleased; hear ye him.' The disciples were filled with fear, and fell with their face upon the earth as dead. Jesus went down and raised up his disciples, saying: 'Fear not, for God loveth you, and hath done this in order that ye may believe on my words.' [24]

Jesus went down to the eight disciples who were awaiting him below. And the four narrated to the eight all that they had seen: and so there departed that day from their heart all doubt of Jesus, save [from] Judas Iscariot, who believed naught. Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread.

Then said Andrew: 'Thou hast told us many things of the Messiah, therefore of thy kindness tell us clearly all.' And in like manner the other disciples besought him.

Accordingly Jesus said: 'Everyone that worketh worketh for an end in which he findeth satisfaction. Wherefore I say unto you that God, verily because he is perfect, hath not need of satisfaction, seeing that he hath satisfaction himself. And so, willing to work, he created before all things the soul of his messenger, for whom he determined to create the whole, in order that the creatures should find joy and blessedness in God, whence his messenger should take delight in all his creatures, which he hath appointed to be his slaves. And wherefore is this, so save because thus he hath willed?

'Verily I say unto you, that every prophet when he is come hath borne to one nation only

the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do."

James answered: 'O master, tell us in whom this promise as made; for the Jews say "in Isaac," and the Ishmaelites say 'in Ishmael.'" Jesus answered: 'David, whose son was he, and of what lineage?' James answered: 'Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David.'

Then said Jesus: 'And the messenger of God when he shall come, of what lineage will he be?'

The disciples answered: 'Of David.'

Whereupon Jesus said: 'Ye deceive yourselves; for David in spirit calleth him lord, saying thus: "God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have lordship in the midst of thine enemies." If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.' [25]

Thereupon said the disciples: 'O master, it is thus written in the book of Moses, that in Isaac was the promise made.'

Jesus answered, with a groan: 'It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins, who fear not God. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: "Abraham, all the world shall know how God loveth thee; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God." Abraham answered: "Behold the servant of God, ready to do all that which God shall will."

'Then spoke God, saying to Abraham: "Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him."

How is Isaac firstborn, if when Isaac was born Ishmael was seven years old? Then said the disciples: 'Clear is the deception of our doctors: therefore tell us thou the truth, because we know that thou art sent from God.'

Then answered Jesus: 'Verily I say unto you, that Satan ever seeketh to annual the laws of God; and therefore he with his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites! for the praises of this world shall turn for them into insults and torments in hell.' I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures.

O blessed time, when he shall come to the world! Believe me that I have seen him and

have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God." 'And having said this, Jesus rendered his thanks to God. [26]

Then came the angel Gabriel to Jesus, and spoke to him in such wise that we also heard his voice, which said: 'Arise, and go unto Jerusalem!'

Accordingly Jesus departed and went up to Jerusalem. And on the sabbath day he entered into the temple, and began to teach the people. Whereupon the people ran together to the temple with the high priest and priests, who drew nigh to Jesus, saying: 'O master, it hath been said to us that thou sayest evil of us; therefore beware lest some evil befall thee.'

Jesus answered: 'Verily I say unto you, that I speak evil of the hypocrites; therefore if ye be hypocrites I speak against you.' They answered: 'Who is a hypocrite? Tell us plainly.'

Said Jesus: 'Verily I say to you, that he who doeth a good thing in order that men may see him, even he is a hypocrite, forasmuch as his work penetrateth not the heart which men cannot see, and so leaveth therein every unclean thought and every filthy lust. Know ye who is hypocrite? He who with his tongue serveth God, but with his heart serveth men. O wretched man! for dying he loseth all his reward. For on this matter saith the prophet David: 'Put not your confidence in princes, [nor] in the children of men, in whom is no salvation; for at death their thoughts perish': nay, before death they find themselves deprived of reward, for "man is," as said Job the prophet of God "unstable, so that he never continueth in one say." So that if to-day he praiseth thee, to-morrow he will abuse thee, and if to-day he willet to reward thee, to-morrow he will be fain to despoil thee. Woe, then, to the hypocrites, because their reward is vain. As God liveth, in whose presence I stand, the hypocrite is a robber and committeth sacrilege, inasmuch as he maketh use of the law to appear good, and thieveth the honour of God, to whom alone pertaineth praise and honour for ever.

'Furthermore I say to you, that the hypocrite hath not faith forasmuch as if he believed that God seeth all and with terrible judgment would punish wickedness, he would purify his heart which, because he hath not faith, he keepeth full of iniquity. Verily I say unto you, that the hypocrite is as a sepulchre, that without is white, but within is full of corruption and worms. So then if ye, O priests, do the service of God because God hath created you and asketh it of you, I speak not against you for ye are servants of God; but if ye do all for gain, and so buy and sell in the temple as in a market-place, not regarding that the temple of God is a house of prayer and not of merchandise, which ye convert into a cave of robbers: if ye do all to please men, and have put God out of your mind; then cry I against you that ye are sons of the devil, and not sons of Abraham who left his father's house for love of God, and was willing to slay his own son. Woe unto you, priests and doctors, if ye be such, for God will take away from you the priesthood!'

Again spoke Jesus, saying: 'I set before you an example. There was a householder who planted a vineyard, and made a hedge for it in order that it should not be trampled down of beasts. And in the midst of it he built a press for the wine, and thereupon let it out to husbandmen. Whereupon, when the time was come to collect the wine he sent his servants; whom when the husbandmen saw, they stoned some and burned some, and others they ripped open with a knife. And this they did many times. Tell me, what will the lord of the vineyard do to the husbandmen?' Every one answered: 'In evil wise will he make them to perish, and his vineyard will he give to other husbandmen.'

Therefore said Jesus: 'Know ye not that the vineyard is the house of Israel, and the husbandmen are the people of Judah and Jerusalem? Woe to you; for God is wrath with you, having ripped open so many prophets of God; so that at the time of Ahab there was not found one to bury the holy ones of God!'

And when he had said this the chief priests wished to seize him, but they feared the common people, which magnified him.

Then Jesus, seeing a woman who from her birth had remained with her head bent toward the ground, said: 'Raise thy head, O woman, in the name of our God, in order that these may know that I speak truth, and that he willeth that I announce it.' Then the woman raised herself up whole, magnifying God.

The chief of the priests cried out, saying: 'This man is not sent of God, seeing he keepeth not the sabbath; for today he hath healed an infirm person.'

Jesus answered: 'Now tell me, is it not lawful to speak on the sabbath day, and to make prayer for the salvation of others? And who is there among you who, if on the sabbath his ass or his ox fell into the ditch, would not pull him out on the sabbath? Assuredly none. And shall I then have broken the sabbath day by having given health to a daughter of Israel? Of a surety, here is known thy hypocrisy! Oh, how many are there to-day that fear the smiting of a straw in another's eye. while a beam is ready to cut off their own head' Oh how many there are that fear an ant, but reck not of an elephant!'

And having said this, he went forth from the temple. But the priests chafed with rage among themselves, because they were not able to seize him and to work their will upon him, even as their fathers have done against the holy ones of God.

Jesus went down, in the second year of his prophetic ministry, from Jerusalem, and went to Nain. Whereupon, he drew nigh to the gate of the city, the citizens were bearing to the sepulchre the only son of his mother, a widow, over whom every one was weeping.

Whereupon, when Jesus had arrived, the men understood how that Jesus, a prophet of Galilee, was come: and so they set themselves to beseech him for the dead man, that he being a prophet should raise him up; which also his disciples did. Then Jesus feared greatly, and turning himself to God, said: 'Take me from the world, O Lord, for the world is mad, and they wellnigh call me God!'. And having said this, he wept.

Then came the angel Gabriel, and said: 'O Jesus, fear not, for God hath given thee power over every infirmity, insomuch that all that thou shalt grant in the name of God shall be entirely accomplished.' Hereupon Jesus gave a sigh, saying: 'Thy will be done, Lord God almighty and merciful.' And having said this, he drew near to the mother of the dead, and with pity said to her: 'Woman, weep not.' And having taken the hand of the dead, he said: 'I say unto thee, young man, in the name of God arise up healed!'

Then the boy revived, whereupon all were filled with fear, saying: 'God hath raised up a great prophet amongst us, and he hath visited his people.'

At that time the army of the Romans was in Judaea, our country being subject to them for the sins of our forefathers. Now it was the custom of the Romans to call god and to worship him that did any new thing of benefit to the common people. And so [some] of these soldiers finding themselves in Nain, they rebuked now one, now another, saying: 'One of your gods hath visited you, and ye make no account of it.'

Assuredly if our gods should visit us we should give them all that we have. And ye see how much we fear our gods, since to their images we give the best of all we have. ' Satan did so instigate this manner of speaking that he aroused no small sedition among the

people of Nain. But Jesus tarried not at all in Nain, but turned to go into Capernaum. The discord of Nain was such that some said: 'He is our God who hath visited us'; others said: 'God is invisible, so that none hath seen him, not even Moses, his servant; therefore it is not God, but rather his son.'

Others said: 'He is not God, nor son of God, for God hath not a body to beget withal; but he is a great prophet of God.'

And so did Satan instigate that, in the third year of the prophetic ministry of Jesus, great ruin to our people was like to arise therefrom.

Jesus went into Capernaum: whereupon the citizens, when they knew him, assembled together all the sick folk they had, and placed them in front of the porch of the house where Jesus was lodging with his disciples. And having called Jesus forth, they besought him for the health of them. Then Jesus laid his hands upon each of them, saying: 'God of Israel, by thy holy name, give health to this sick person.' Whereupon each one was healed.

On the sabbath Jesus entered into the synagogue, and thither ran together all the people to hear him speak.

The scribe that day read the psalm of David, where saith David: 'When I shall find a time, I will judge uprightly. Then after the reading of the prophets, arose Jesus, and made sign of silence with his hands, and opening his mouth he spoke thus:

'Brethren, ye have heard the words spoken by David the prophet, our father, that when he should have found a time he would judge uprightly.

I tell you in truth that many judge, in which judgment they fall for no other reason than because they judge that which is not meet for them, and that which is meet for them they judge before the time.

Wherefore the God of our fathers crieth to us by his prophet David, saying: 'Justly judge, O sons of men'.

Miserable therefore are those who set themselves at street corners, and do nothing but judge all those who pass by, saying: "That one is fair, this one is ugly, that one is good, this one is bad." Woe unto them, because they lift the sceptre of his judgment from the hand of God, who saith: "I am witness and judge, and my honour I will give to none." Verily I tell you that these testify of that which they have not seen nor really heard, and judge without having been constituted judges. Therefore are they abominable on the earth before the eyes of God, who will pass tremendous judgment upon them in the last day.

Woe to you, woe to you who speak good of the evil, and call the evil good, for ye condemn as a malefactor God, who is the author of good, and justify as good Satan, who is the origin of all evil. Consider what punishment ye shall have, and that it is horrible to fall into the judgment of God, which shall be then upon those who justify the wicked for money, and judge not the cause of the orphans and widows.

Verily I say unto you, that the devils shall tremble at the judgment of such, so terrible shall it be.

Thou man who art set as a judge, regard no other thing; neither kinsfolk nor friends, neither honour nor gain, but look solely with fear of God to the truth, which thou shalt seek with greatest diligence, because it will secure thee in the judgment of God. But I warn thee that without mercy shall he be judged who judgeth without mercy'.

'Tell me, O man, thou that judgest another man, dost thou not know that all men had their origin in the same clay? Dost thou not know that none is good save God alone?

wherefore every man is a liar and a sinner.

Believe me, man, that if thou judge others of a fault thine own heart hath whereof to be judged. Oh, how dangerous it is to judge! oh, how many have perished by their false judgment! Satan judged man to be more vile than himself; therefore he rebelled against God, his creator: whereof he is impenitent, as I have knowledge by speaking with him. Our first parents judged the speech of Satan to be good, therefore they were cast out of paradise, and condemned all their progeny.

Verily I say unto you, as God liveth in whose presence I stand, false judgment is the father of all sins. Forasmuch as none sinneth without will, and none willeth that which he doth not know. Woe, therefore, to the sinner who with the judgment judgeth sin worthy and goodness unworthy, who on that account rejecteth goodness and chooseth sin. Assuredly he shall bear an intolerable punishment when God shall come to judge the world.

Oh, how many have perished through false judgment, and how many have been nigh to perishing! Pharaoh judged Moses and the people of Israel to be impious, Saul judged David to be worthy of death, Ahab judged Elijah, Nebuchadnezzar the three children who would not worship their lying gods. The two elders judged Susanna, and all the idolatrous princes judged the prophets.

Oh, tremendous judgment of God! the judge perisheth, the judged is saved.

And wherefore this, O man, if not because [in] rashness they falsely judge the innocent? How nearly then the good approached to ruin by judging falsely, is shown by the brethren of Joseph, who sold him to the Egyptians by Aaron and Miriam, sister of Moses, who judged their brother. Three friends of Job judged the innocent friend of God, Job.

David judged Mephibosheth and Uriah. Cyrus judged Daniel to be meat for the lions; and many others, the which were nigh to their ruin for this. Therefore I say to you, Judge not and ye shall not be judged.' And then, Jesus having finished his speech, many forthwith were converted to repentance, bewailing their sins; and they would fain have forsaken all to go with him. But Jesus said: 'Remain in your homes, and forsake sin and serve God with fear, and thus shall ye be saved; because I am not come to receive service, but rather to serve.'

And having said thus, he went out of the synagogue and the city, and retired into the desert to pray, because he loved solitude greatly.

When he had prayed to the Lord, his disciples came to him and said: 'O master, two things we would know; one is, how thou talkedst with Satan, who nevertheless thou sayest impenitent; the other is, how God shall come to judge in the day of judgment.' Jesus replied: 'Verily I say unto you I had compassion on Satan, knowing his fall; and I had compassion on mankind whom he tempteth to sin. Therefore I prayed and fasted to our God, who spoke to me by his angel Gabriel: "What seekest thou, O Jesus, and what is thy request?" I answered: "Lord, thou knowest of what evil Satan is the cause, and that through his temptations many perish; he is thy creature, Lord, whom thou didst create; therefore, Lord, have mercy upon him."

God answered: "Jesus, behold I will pardon him. Only cause him to say, 'Lord, my God, I have sinned, have mercy upon me,' and I will pardon him and restore him to his first state." "I rejoiced greatly. said Jesus, 'when I heard this, believing that I had made this peace. Therefore I called Satan, who came saying: What must I do for thee, O Jesus?" I answered: "Thou shalt do it for thyself, O Satan, for I love not thy services, but for thy good have I called thee."

'Satan replied: "If thou desires" not my services, neither desire I thine; for I am nobler than thou, therefore thou art worthy to serve me-thou who art clay, while I am spirit."
'Let us leave this,' I said, 'and tell me if it were not well thou shouldst return to thy first beauty and thy first state. Thou must know that the angel Michael must needs on the day of judgment strike thee with the sword of God one hundred thousand times, and each blow will give thee the pain of ten hells.'

Satan replied: "We shall see in that day who can do most; certainly I shall have on my side many angels and most potent idolaters who will trouble God, and he shall know how great mistake he made to banish me for the sake of a vile [piece of] clay."

Then I said: "O Satan, thou art infirm in mind, and knowest not what thou sayest."

Then Satan, in a derisive manner, wagged his head, saying: come now, let us make up this peace between me and God; and what must be done say thou, O Jesus, since thou art sound in mind "

I answered: "Two words only need be spoken."Satan replied: "What words?"

I answered "These: I have sinned: have mercy on me."

'Said Satan then: Now willingly will I make this peace if God will say these words to me."

' "Now depart from me," I said, "O cursed one for thou art the wicked author of all injustice and sin, but God is just and without any sin.'

'Satan departed shrieking, and said: "It is not so, O Jesus, but thou tellest a lie to please God.'

'Now consider,' said Jesus to his disciples, 'how he will find mercy.'

They answered: 'Never, Lord, because he is impenitent. Speak to us now of the judgment of God.' 'The judgment day of God will be so dreadful that, verily I say unto you, the reprobates would sooner choose ten hells than go to hear God speak in wrath against them. Against whom all things created will witness. Verily I say unto you, that not alone shall the reprobates fear, but the saints and the elect of God, so that Abraham, shall not trust in his righteousness, and Job shall have no confidence in his innocency. And what say I? Even the messenger of God shall fear, for that God, to make known his majesty, shall deprive his messenger of memory, so that he shall have no remembrance how that God hath given him all things.

Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account.

As God liveth, in whose presence my soul standeth. I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel for the health of the feeble and the correction of sinners, I am the servant of God, and of this ye are witness, how I speak against those wicked men who after my departure from the world shall annual the truth of my gospel by the operation of Satan.

But I shall return towards the end, and with me shall come Enoch and Elijah, and we will testify against the wicked, whose end shall be accursed.' And having thus spoken, Jesus shed tears, whereat his disciples wept aloud, and lifted their voices, saying: 'Pardon, O

Lord God, and have mercy on thy innocent servant.' Jesus answered: 'Amen, Amen.'

'Before that day shall come,' said Jesus, 'great destruction shall come upon the world, for there shall be war so cruel and pitiless that the father shall slay the son, and the son shall slay father by reason of the factions of peoples. Wherefore the cities shall be annihilated, and the country shall become desert. Such pestilences shall come that none shall be found

to bear the dead to burial, so that they shall be left as food for beasts.

To those who remain upon the earth God shall send such scarcity that bread shall be valued above gold, and they shall eat a11 manner of unclean things.

O miserable age, in which scarce any one shall be heard to say: "I have sinned, have mercy on me, O God"; but with horrible voices they shall blaspheme him who is glorious and blessed for ever. After this, as that day draweth nigh, for fifteen days, shall come every day a horrible sign over the inhabitants of the earth.

The first day the sun shall run its course in heaven without light, but black as the dye of cloth; and it shall give groans, as a father who groaneth for a son nigh to death. The second day the moon shall be turned into blood, and blood shall come upon the earth like dew.

The third day the stars shall be seen to fight among themselves like an army of enemies.

The fourth day the stones and rocks shall dash against each other as cruel enemies.

The fifth day every plant and herb shall weep blood.

The sixth day the sea shall rise without leaving its place to the height of one hundred and fifty cubits, and shall stand all day like a wall.

The seventh day it shall on the contrary sink so low as scarcely to be seen.

The eighth day the birds and the animals of the earth and of the water shall gather themselves close together, and shall give forth roars and cries.

The ninth day there shall be a hailstorm so horrible that it shall kill in such wise that scarcely the tenth part of the living shall escape.

The tenth day shall come such horrible lightning and thunder that the third part of the mountains shall be split and scorched.

The eleventh day every river shall run backwards, and shall run blood and not water.

The twelfth day every created thing shall groan and cry.

The thirteenth day the heaven shall be rolled up like a book, and it shall rain fire, so that every living thing shall die.

The fourteenth day there shall be an earth quake so horrible that the tops of the mountains shall fly through the air like birds, and all the earth shall become a plain. The fifteenth day the holy angels shall die, and God alone shall remain alive; to whom be honour and glory.'

And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: 'Cursed be every one who shall insert into my sayings that I am the son of God.' At these words the disciples fell down as dead, whereupon Jesus lifted them up, saying: 'Let us fear God now, if we would not be affrighted in that day.' [27]

'When these signs be passed, there shall be darkness over the world forty years. God alone being alive, to whom be honour and glory for ever.

When the forty years be passed, God shall give life to his messenger, who shall rise again like the sun, but resplendent as a thousand suns.

He shall sit, and shall not speak, for he shall be as it were beside himself. God shall raise again the four angels favoured of God, who shall seek the messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him.

Next shall God give life to all the angels, who shall come like bees circling round the messenger of God. Next shall God give life to all his prophets, who, following Adam, shall go every one to kiss the hand of the messenger of God, committing themselves to

his protection. Next shall God give life to all the elect, who shall cry out: "O Mohammed, be mindful of us!" At whose cries pity shall awake in the messenger of God, and he shall consider what he ought to do, fearing for their salvation. Next shall God give life to every created thing, and they shall return their former existence, but every one shall besides possess the power of speech. Next shall God give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God shall be afraid, and shall cry: "Let not thy mercy forsake us, O Lord our God." After this shall God cause Satan to be raised up, at whose aspect every creature shall be as dead, for fear of the horrid form of his appearance. May it please God,' said Jesus, 'that I behold not that monster on that day . The messenger of God alone shall not be affrighted by such shapes, because he shall fear God only.

'Then the angel, at the sound of whose trumpet all shall be raised, shall sound his trumpet again, saying: "Come to the judgment, O creatures, for your Creator willeth to judge you." Then shall appear in the midst of heaven over the valley of Jehoshaphat a glittering throne, over which shall come a white cloud, whereupon the angels shall cry out:

"Blessed be thou our God, who hast created us, and saved us from the fall of Satan."

Then the messenger of God shall fear, for that he shall perceive that none hath loved God as he should. For he who would get in change a piece of gold must have sixty mites; wherefore, if he have but one mite he cannot change it. But if the messenger of God shall fear, what shall the ungodly do who are full of wickedness?'

'The messenger of God shall go to collect all the prophets, to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear; nor, as God liveth, would I go there, knowing what I know. Then God, seeing this, shall remind his messenger how he created all things for love of him, and so his fear shall leave him, and he shall go nigh unto the throne with love and reverence, while the angels sing: "Blessed be thy holy name O God, our God."

'And when he hath drawn nigh unto the throne, God shall open [his mind] unto his messenger, even as a friend unto a friend when for a long while they have not met. The first to speak shall be the messenger of God, who shall say: "I adore and love thee, O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy servant, and madest all for love of me, so that I might love thee for all things and in all things and above all things; therefore let all thy creatures praise thee, O my God." Then all things created by God shall say: "We give thee thanks, O Lord, and bless thy holy name." Verily I say unto you, the demons and reprobates with Satan shall then weep so that more water shall flow from the eyes of one of them than is in the river of Jordan. Yet shall they not see God.

'And God shall speak unto his messenger, saying: "Thou art welcome, O my faithful servant; therefore ask what thou wilt, for thou shalt obtain all." The messenger of God shall answer. "O Lord, I remember that when thou didst create me, thou saidst that thou hadst willed to make for love of me the world and paradise, and angels and men, that they might glorify thee by me thy servant. Therefore, Lord God, merciful and just. I pray thee that thou recollect thy promise made unto thy servant."

'And God shall make answer even as a friend who jesteth with a friend, and shall say: "Hast thou witnesses of this, my friend Mohammed?" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them, O Gabriel." The angel Gabriel shall come to the messenger of God, and shall say: "Lord, who are thy witnesses?" The messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and

Jesus son of Mary."

"Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember ye that which my messenger affirmeth?" They shall reply: "What thing, O Lord?" God shall say: "That I have made all things for love of him, so that all things might praise me by him." Then every one of them shall answer: "There are with us three witnesses better than we are, O Lord." And God shall reply: "Who are these three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second"; and he who speaketh to you shall say: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that thou gavest me said truly that I am thy servant; and that book confesseth that which thy messenger affirmeth." Then shall the messenger of God speak, and shall say: "Thus saith the book that thou gavest me, O Lord." And when the messenger of God hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee."

And when he hath thus spoken, God shall give unto his messenger a book, in which are written all the names of the elect of God. Wherefore every creature shall do reverence to God, saying "To thee alone, O God, be glory and honour, because thou hast given us to thy messenger."

God shall open the book in the hand of his messenger, and his messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead of each one shall be written the mark of the messenger of God. And in the book shall be written the glory of paradise.

'Then shall each pass to the right hand of God: next to whom shall sit the messenger of God, and the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed near the saints. and the angel shall then sound the trumpet, and shall call Satan to judgment.

'Then that miserable one shall come, and with greatest contumely shall be accused of every creature.

Wherefore God shall call the angel Michael, who shall strike him one hundred thousand times with the sword of God. He shall strike Satan and every stroke is heavy as ten hells, and he shall be the first to be cast into the abyss.

The angel shall call his followers, and they shall in like manner be abused and accused. Wherefore the angel Michael, by commission from God, shall strike some a hundred times, some fifty, some twenty, some ten, some five. And then shall they descend into the abyss, because God shall say to them: "Hell is your dwelling-place, O cursed ones."

'After that shall be called to judgment all the unbelievers and reprobates, against whom shall first arise all creatures inferior to man, testifying before God how they have served these men, and how the same have outraged God and his creatures. And the prophets every one shall arise, testifying against them; wherefore they shall be condemned by God to infernal flames. Verily I say unto you, that no idle or thought shall pass unpunished in that tremendous day. Verily I say unto you, that the hair-shirt shall shine like the sun, and every louse a man shall have borne for love of God shall be turned into pearl. O. thrice and four times blessed are the poor, who in true poverty shall have served God from the heart, for in this world are they destitute of worldly cares, and shall therefore be freed from many sins, and in that day they shall not have to render an account of how they have

spent the riches of the world, but they shall be rewarded for their patience and their poverty. Verily I say unto you, that if the world knew this it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts.

'When all have been examined, God shall say unto his messenger: "Behold, O my friend, their wickedness, how great it has been, for I their creator did employ all created things in their service, and in all things have they dishonoured me. It is most just, therefore, that I have no mercy on them."

The messenger of God shall answer: "It is true, Lord, our glorious God, not one of thy friends and servants could ask thee to have mercy on them: nay, I thy servant before all ask justice against them."

'And he having said these words, all the angels and prophets, with all the elect of God - nay, why say I the elect? - verily I say unto you, that spiders and flees, stones and sand shall cry out against the impious, and shall demand justice.

'Then shall God cause to return to earth every living soul inferior to man, and he shall send the impious to hell. Who, in going, shall see again that earth, to which dogs and horses and other vile animals shall be reduced. Wherefore shall they say: "O Lord God, cause us also to return to that earth." But that which they ask shall not be granted to them.'

While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears. Then after he had wept, John spoke: 'O master, two things we desire to know. The one is, how it is possible that the messenger of God, who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells; then is there more than one hell?' Jesus replied: 'Have ye not heard what David the prophet saith, how that the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: "I saw the man who put his hope in his strength and his riches, and forgot God." Verily, therefore, I say unto you, that Abraham shall deride his father, and Adam all reprobate men: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice; therefore shall each of them demand justice, and above all the messenger of God. As God liveth, in whose presence I stand, though now I weep for pity of mankind, on that day I shall demand justice without mercy against those who despise my words, and most of all against those who defile my gospel. 'Hell is one, O my disciples, and in it the damned shall suffer punishment eternally. Yet hath it seven rooms or regions, one deeper than the other, and he who goeth to the deepest shall suffer greater punishment. Yet are my words true concerning the sword of the angel Michael, for he that committeth but one sin meriteth hell, and he that committeth two sins meriteth two hells. Therefore in one hell shall the reprobates feel punishment as though they were in ten, or in a hundred or in a thousand; and the omnipotent God, through his power and by reason of his justice, shall cause Satan to suffer as though he were in ten hundred thousand hells, and the rest each one according to his wickedness.'

Then answered Peter: 'O master, truly the justice of God is great, and today this discourse hath made thee sad; therefore, we pray thee, rest, and to-morrow tell us what hell is like.'

Jesus answered: 'O Peter, thou tellest me to rest; O Peter, knowest not what thou sayest, else thou hadst not spoken thus. Verily I say unto you, that rest in this present life is the poison of piety and the fire which consumeth every good work. Have ye then forgotten how Solomon, God's prophet, with all the prophets, hath reproved sloth? True it is that he

saith: "The idle will not work the soil for fear of the cold, therefore in summer shall he beg!" Wherefore he said: "All that thy hand can do, do it without rest." And what saith Job, the most innocent friend of God: "As the bird is born to fly, man is born to work."

Verily I say unto you, I hate rest above all things.'

'Hell is one, and is contrary to paradise, as winter is contrary to summer, and cold to heat. He therefore who would describe the misery of hell must needs have seen the paradise of God's delights.

'O place accursed by God's justice for the malediction of the faithless and reprobate, of which said Job, the friend of God: "There is no order there, but everlasting fear!" And Isaiah the prophet, against the reprobate, saith: "Their flame shall not be quenched nor their worm die." And David our father, weeping, said: "Then shall rain upon them lightning and bolts and brimstone and great tempest."

O miserable sinners, how loathsome then shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song! how sick shall make them raging hunger, burning flames, scorching cinders, and cruel torments with bitter weeping!' And then Jesus uttered a lamentable groan, saying: 'Truly it were better never to have been formed than to suffer such cruel torments. For imagine a man suffering torments in every part of his body, who hath no one to show him compassion, but is mocked of all; tell me. would not this be great pain?'

The disciples answered: 'The greatest.'

Then said Jesus: Now this is a delight [in comparison] of hell. For I tell you in truth, that if God should place in one balance all the pain which all men have suffered in this world and shall suffer till the day of judgment, and in the other one single hour of the pain of hell, the reprobates would without doubt choose the worldly tribulations, for the worldly come from the hand of man, but the others from the hand of devils, who are utterly without compassion. O what cruel fire they shall give to miserable sinners! O what bitter cold, which yet shall not temper their flames! What gnashing of teeth and sobbing and weeping! For the Jordan has less water than the tears which every moment shall flow from their eyes. And here their tongues shall curse all things created, with their father and mother, and their Creator, who is blessed for ever.'

~ part 5 ~

Having thus said, Jesus washed himself, with his disciples, according to the law of God written in the book of Moses; and then they prayed. And the disciples seeing him thus sad spake not at all to him that day, but each stood terror-struck at his words.

Then Jesus opening his mouth after the evening [prayer], said: 'What father of a family if he knew that a thief meant to break into his house, would sleep? None assuredly; for he would watch and stand prepared to slay the thief. Do ye not know then that Satan is as a roaring lion that goeth about seeking whom he may devour. Thus he seeketh to make man sin. Verily I say unto you, that if man would act as the merchant he should have no fear in that day, because he would be well prepared. There was a man who gave money to his neighbours that they might trade with it, and the profit should be divided in a just proportion. And some traded well, so that they doubled the money. But some used the money in the service of the enemy of him who gave them the money, speaking evil of him. Tell me now, when the neighbour shall call the debtors to account how shall the matter go? Assuredly he will reward those who traded well, but against the others his anger shall vent itself in reproaches. And then he will punish them according to the law. As God liveth, in whose presence my soul standeth, the neighbour is God, who has given to man all that he hath, with life itself, so that, [man] living well in this world, God may have praise, and man the glory of paradise. For those who live well double their money by their example, because sinners, seeing their example, are converted to repentance; wherefore men who live well shall be rewarded with a great reward. But wicked sinners, who by their sins halve what God has given them, by their lives spent in the service of Satan the enemy of God, blaspheming God and giving offense to others- tell me what shall be their punishment?'

'It shall be without measure,' said the disciples. [29]

Then said Jesus: 'He who would live well should take example from the merchant who locketh up his shop, and guardeth it day and night with great diligence. And selling the things which he buyeth he is fain to make a profit; for if he perceiveth that he will lose thereby he will not sell, no, not to his own brother. Thus then should ye do; for in truth soul is a merchant, and the body is the shop: wherefore what it receiveth from outside, through the senses, is bought and sold by it. And the money is love. See then that with love ye do not sell nor buy the smallest thought by which ye cannot profit. But let thought, speech, and work be all for love of God; for so shall ye find safety in that day. Verily I say unto you, that many make ablutions and go to pray, many fast and give alms, many study and preach to others, whose end is abominable before God: because they cleanse the body and not the heart, they cry with the mouth not with the heart: they abstain from meats, and fill themselves with sins; they give to others things not good for them, in order that they may be held good; they study that they may know to speak, not to work; they preach to others against that which they do themselves, and thus are condemned by their own tongue.

As God liveth, these do not know God with their hearts; for if they knew him they would love him; and since whatsoever a man hath he hath received it from God, even so should he spend all for the love of God.'

After certain days Jesus passed near unto a city of the Samaritans; and they would not

let him enter the city, nor would they sell bread to his disciples. Wherefore said James and John: 'Master, may it please thee that we pray God that he send down fire from heaven upon these people?'

Jesus answered: "Ye know not by what spirit ye are led, that ye so speak. Remember that God determined to destroy Nineveh because he did not find one who feared God in that city; the which was so wicked that God, having called Jonah the prophet to send him to that city, he would fain for fear of the people have fled to Tarsus, wherefore God caused him to be cast into the sea, and received by a fish and cast up nigh to Nineveh. And he preaching there, that people was converted to repentance, so that God had mercy on them.

Woe unto them that call for vengeance; for on themselves it shall come, seeing that every man hath in himself cause for the vengeance of God. Now tell me, have ye created this city with this people? O madmen that ye are, assuredly no. For all creatures united together could not create a single new fly from nothing, and this it is to create. If the blessed God who hath created this city now sustaineth it, why desire ye to destroy it? Why didst thou not say: "May it please thee, master, that we pray to the Lord our God that this people may be converted to penitence?" Assuredly this is the proper act of a disciple of mine, to pray to God for those who do evil. Thus did Abel when his brother Cain, accursed of God, slew him. Thus did Abraham for Pharaoh, who took from him his wife, and whom, therefore, the angel of God did not slay, but only struck with infirmity. Thus did Zechariah when, by decree of the impious king, he was slain in the temple. Thus did Jeremiah, Isaiah, Ezekiel, Daniel, and David, with all the friends of God and holy prophets. Tell me, if a brother were stricken with frenzy, would you slay him because he spoke evil and struck those who came near him? Assuredly ye would not do so; but rather would ye endeavour to restore his health with medicines suitable to his infirmity.' [30]

'As God liveth, in whose presence my soul standeth, a sinner is of infirm mind when he persecuteth a man. For tell me, is there anyone who would break his head for the sake of tearing the cloak of his enemy? Now how can he be of sane mind who separateth himself from God, the head of his soul, in order that he may injure the body of his enemy? Tell me, O man, who is thy enemy? Assuredly thy body, and every one who praiseth thee. Wherefore if thou wert of sane mind thou wouldst kiss the hand of those who revile thee, and present gifts to those who persecute thee and strike thee much; because, O man, because the more that for thy sins thou art reviled and persecuted in this life the less shalt thou be in the day of judgment. But tell me, O man, if the saints and prophets of God have been persecuted and defamed by the world even though they were innocent. what shall be done to thee, O sinner? and if they endured all with patience, praying for their persecutors, what shouldst thou do, O man, who art worthy of hell? Tell me O my disciples, do ye not know that Shimei cursed the servant of God, David the prophet and threw stones at him? Now what said David to those who would fain have killed Shimei? "What is it to thee, O Joab, that thou wouldst kill Shimei? let him curse me, for this is the will of God, who will turn this curse into a blessing." And thus it was; for God saw the patience of David and delivered him from the persecution of his own son, Absalom. Assuredly not a leaf stirreth without the will of God.

Wherefore, when thou art in tribulation do not think of how much thou hast borne, nor of him who afflicteth thee; but consider how much for thy sins thou art worthy to receive at the hand of the devils of hell. Ye are angry with this city because it would not receive us,

nor sell bread to us. Tell me, are these people your slaves? have ye given them this city? have ye given them their corn? or have ye helped them to reap it?

Assuredly no; for ye are strangers in this land, and poor men. What thing is this then that thou sayest?"

The two disciples answered: 'Lord, we have sinned; may God have mercy on us.' And

Jesus answered: 'So be it.'

The Passover drew near, wherefore Jesus, with his disciples, went up to Jerusalem. And he went to the pool called 'Probatika.' And the bath was so called because the angel of God every day troubled the water, and whosoever first entered the water after its movement was cured of every kind of infirmity. Wherefore a great number of sick persons remained beside the pool, which had five porticoes. And Jesus saw there an impotent man, who had been there thirty-and-eight years, with a grievous infirmity. Whereupon Jesus, knowing this by divine inspiration, had compassion on the sick man, and said to him: 'Wilt thou be made whole?'

The impotent man answered: "Sir, I have no man when the angel troubleth the water to put me into it, but while I am coming another steppeth down before me and entereth therein.'

Then Jesus lifted up his eyes to heaven and said: 'Lord our God, God of our fathers, have mercy upon this impotent man.'

And having said this, Jesus said: 'In God's name, brother, be thou whole; rise and take up thy bed.' Then the impotent man arose, praising God, and carried his bed upon his shoulders, and went to his house praising God.

Those who saw him cried: 'It is the sabbath day; it is not lawful for thee to carry thy bed.' He answered: He that made whole said unto me, "Pick up thy bed, and go thy way to thy home." Then asked they him: 'Who is he?' He answered: 'I know not his name.'

Whereupon, among themselves they said: 'It must have been Jesus the Nazarene.' Others said: 'Nay, for he is a holy one of God, whereas he who has done this thing is a wicked man, for he causeth the sabbath to be broken.'

And Jesus went into the temple, and a great multitude drew nigh unto him to hear his words; whereat the priests were consumed with envy.

One of them came to him, saying: 'Good master, thou teaches well and truly; tell me therefore, in paradise what reward shall God give us?'

Jesus answered: 'Thou callest me good, and knowest not that God alone is good, even as said Job, the friend of God: "A child of a day old is not clean; yea, even the angels are not faultless in God's presence." Moreover he said: "The flesh attracteth sin, and sucketh up iniquity even as a sponge sucketh up water."

Wherefore the priest was silent, being confounded. And Jesus said: 'Verily I say unto you, naught is more perilous than speech. For so said Solomon: "Life and death are in the power of the tongue."

And he turned to his disciples, and said: 'Beware of those who bless you, because they deceive you. With the tongue Satan blessed our first parents, but miserable was the outcome of his words. So did the sages of Egypt bless Pharaoh. So did Goliath bless the Philistines.

So did four hundred false prophets bless Ahab; but false were their praises, so that the praised one perished with the praisers. Wherefore not without cause did God say by Isaiah the prophet: "My people, those that bless thee deceive thee."

'Woe unto you, scribes and Pharisees; woe unto you, priests and Levites, because ye have corrupted the sacrifice of the Lord, so that those who come to sacrifice believe that God eateth cooked flesh like unto a man.' [31]

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'Thou askest me to tell thee what God will give us in paradise. Verily I say unto you, that those who think of the wages love not the master. A shepherd who hath a flock of sheep, when he seeth the wolf coming, prepareth to defend them; contrariwise, the hireling when he seeth the wolf leaveth the sheep and fleeth. As God liveth, in whose presence I stand, if the God of our fathers were your God ye would not have thought of saying: "What will God give me?" But ye would have said, as did David his prophet: "What shall I give unto God for all that he hath given unto me?"

'I will speak to you by a parable that ye may understand.

There was a king who found by the wayside a man stripped by thieves, who had wounded him unto death. And he had compassion on him and commanded his slaves to bear that man to the city and tend him: and this they did with all diligence. And the king conceived a great love for the sick man, so that he gave him his own daughter in marriage, and made him his heir.

Now assuredly this king was most merciful; but the man beat the slaves, despised the medicines, abused his wife, spoke evil of the king, and caused his vassals to rebel against him. And when the king required any service, he was wont to say: What will the king give me as reward?" Now when the king heard this, what did he do to so impious a man?

They all replied: 'Woe to him, for the king deprived him of all, and cruelly punished him.' Then said Jesus: 'O priests, and scribes, and Pharisees, and thou high-priest that hearst my voice, I proclaim to you what God hath said to you by his prophet Isaiah: "I have nourished slaves and exalted them, but they have despised me."

'The king is our God, who found Israel in this world full of miseries, and gave him therefore to his servants Joseph, Moses and Aaron, who tended him. And our God conceived such love for him that for the sake of the people of Israel he smote Egypt,

drowned Pharaoh, and discomfited an hundred and twenty kings of the Canaanites and Madianites; he gave him his laws, making him heir of all that [land] wherein our people dwelleth.

'But how doth Israel bear himself? How many prophets hath he slain; how many prophecies hath he contaminated; how hath he violated the law of God: how many for that cause have departed from God and gone to serve idols, through your offense, O priests! And how do ye dishonour God with your manner of life! And now ye ask me: 'What will God give us in paradise?' Ye ought to have asked me: What will be the punishment that God will give you in hell; and then what ye ought to do for true penitence in order that God may have mercy on you: for this I can tell you, and to this end am I sent to you.'

'As God liveth, in whose presence I stand, ye will not receive adulation from me, but truth. Wherefore I say unto you, repent and turn to God even as our fathers did after sinning, and harden not your heart.'

The priests were consumed with rage at this speech, but for fear of the common people they spoke not a .

And Jesus continued, saying: 'O doctors, O scribes, O Pharisees, O priests, tell me. Ye desire horses like knights, but ye desire not to go forth to war: ye desire fair clothing like women, but ye desire not to spin and nurture children; ye desire the fruits of the field, and ye desire not to cultivate the earth; ye desire the fishes of the sea, but ye desire not to go a fishing; ye desire honour as citizens, but ye desire not the burden of the republic; and ye desire tithes and first fruits as priests, but ye desire not to serve God in truth. What then shall God do with you, seeing ye desire here every good without any evil? Verily I say to you that God will give you a place where ye will have every evil without any good.'

And when Jesus had said this, there was brought unto him a demoniac who could not speak nor see, and was deprived of hearing. Whereupon Jesus, seeing their faith, raised his eyes to heaven and said: Lord God of our fathers, have mercy on this sick man and give him health, in order that this people may know that thou hast sent me.'

And having said this Jesus commanded the spirit to depart, saying: 'In the power of the name of God our Lord, depart, evil one from the man!'

The spirit departed and the dumb man spoke, and saw with his eyes. Whereupon every one was filled with fear, but the scribes said: 'In the power of Beelzebub, prince of the demons, he casteth out the demons.'

Then said Jesus: 'Every kingdom divided against itself destroyeth itself, and house falleth upon house. If in the power of Satan, Satan be cast out, how shall his kingdom stand?

And if your sons cast out Satan with the scripture that Solomon the prophet gave them, they testify that I cast out Satan in the power of God.

As God liveth, blasphemy against the Holy Spirit is without remission in this and in the other world; because the wicked man of his own will reprobates himself, knowing the reprobation.'

And having said this Jesus went out of the temple. And the common people magnified him, for they brought all the sick folk whom they could gather together, and Jesus having made prayer gave to all their health; whereupon on that day in Jerusalem the Roman soldiery, by the working of Satan, began to stir up the common people, saying that Jesus was the God of Israel, who was come to visit his people.

Jesus departed from Jerusalem after the Passover, and entered into the borders of

Caesarea Philippi. Whereupon, the angel Gabriel having told him of the sedition which was beginning among the common people, he asked his disciples, saying: 'What do men say of me?' They said: 'Some say that thou art Elijah, others Jeremiah, and others one of the old prophets.' Jesus answered: 'And ye; what say ye that I am?' Peter answered: 'Thou art Christ, son of God.'

Then was Jesus angry, and with anger rebuked him, saying: 'Begone and depart from me, because thou art the devil and seekest to cause me offense!'

And he threatened the eleven, saying: 'Woe to you if ye believe this, for I have won from God a great curse against those who believe this.'

And he was fain to cast away Peter; whereupon the eleven besought Jesus for him, who cast him not away, but again rebuked him, saying: 'Beware that never again thou say such words, because God would reprobate thee!'

Peter wept, and said: 'Lord, I have spoken foolishly; beseech God that he pardon me.'

Then said Jesus: 'If our God willed not to show himself to Moses his servant, nor to Elijah whom he so loved, nor to any prophet, will ye think that God should show himself to this faithless generation? But know ye not that God hath created all things of nothing with one single , and all men have had their origin out of a piece of clay? Now, how shall God have likeness to man? Woe to those who suffer themselves to be deceived of Satan!'

And having said this, Jesus besought God for Peter, the eleven and Peter weeping, and saying: 'So be it, so be it, O blessed Lord our God.'

Afterwards Jesus departed and went into Galilee, in order that this vain opinion which the common folk began to hold concerning him might be extinguished. [33]

Jesus having arrived in his own country, it was spread through all the region of Galilee how that Jesus the prophet was come to Nazareth. Whereupon with diligence sought they the sick and brought them to him, beseeching him that he would touch them with his hands. And so great was the multitude that a certain rich man, sick of the palsy, not being able to get himself carried through the door, had himself carried up to the roof of the house in which Jesus was, and having caused the roof to be uncovered, had himself let down by sheets in front of Jesus. Jesus stood for a moment in hesitation, and then he said: 'Fear not, brother, for thy sins are forgiven thee.'

Every one was offended hearing this, and they said: 'And who is this who forgiveth sins?'

Then said Jesus: 'As God liveth, I am not able to forgive sins, nor is any man, but God alone forgiveth. But as servant of God I can beseech him for the sins of others: and so I have besought him for this sick man, and I am sure that God hath heard my prayer.

Wherefore, that ye may know the truth, I say to this sick man: "In the name of the God of our fathers, the God of Abraham and his sons, rise up healed!" ' And when Jesus had said this the sick man rose up healed, and glorified God.

Then the common people besought Jesus that he would beseech God for the sick who stood outside. Whereupon Jesus went out unto them, and, having lifted up his hands, said: 'Lord God of hosts, the living God, the true God, the holy God, that never will die; having mercy upon them!' Whereupon every one answered: 'Amen.' And this having been said, Jesus laid his hands upon the sick folk, and they all received their health.

Thereupon they magnified God, saying: 'God hath visited us by his prophet, and a great prophet hath God sent unto us.'

At night Jesus spoke in secret with his disciples, saying: 'Verily I say unto you that Satan desireth to sift you as wheat; but I have besought God for you, and there shall not perish of you save he that layeth snares for me.' And this he said of Judas, because the angel Gabriel said to him how that Judas had hand with the priests, and reported to them all that Jesus spoke.

With tears drew near unto Jesus he who writeth this saying: 'O master, tell me, who is he that should betray thee?'

Jesus answered, saying: 'O Barnabas, this is not the hour for thee to know him, but soon will be wicked one reveal himself, because I shall depart from the world.'

Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee!'

Jesus answered: 'Let not your heart be troubled, neither be ye fearful; for I have not created you, but God our creator who hath created you will protect you. As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my gospel.'

Then said Andrew: 'Master tell us some sign, that we may know him.'

Jesus answered: 'He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world.

He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man.

Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands.

Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire.

'He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another for joy; and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come.' [34]

~ part 6 ~

'Verily I say unto you, that if Satan shall try whether ye be friends of God - because no one assaileth his own cities- if Satan should have his will over you he would suffer you to glide at your own pleasure; but because he knoweth that ye be enemies to him he will do every violence to make you perish. But fear not ye, for he will be against you as a dog that is chained, because God hath heard my prayer.'

John answered: 'O master, not only for us, but for them that shall believe the gospel, tell us how the ancient tempter layeth wait for man.'

Jesus answered: 'In four ways tempteth that wicked one.

The first is when he tempteth by himself, with thoughts.

The second is when he tempteth with words and deeds by means of his servants.

The third is when he tempteth with false doctrine.

The fourth is when he tempteth with false visions.

Now how cautious ought men to be, and all the more according as he hath in his favour the flesh of man, which loveth sin as he who hath fever loveth water.

Verily I say unto you, that if a man fear God he shall have victory over all, as saith David his prophet: "God shall give his angels charge over thee, who shall keep thy ways, so that the devil shall not cause thee to stumble.

A thousand shall fall on thy left hand, and ten thousand on thy right hand, so that they shall not come nigh thee."

'Furthermore, our God with great love promised to us by the same David to keep us, saying: "I give unto thee understanding, which shall teach thee; and in thy ways wherein thou shalt walk I will cause Mine eye to rest upon thee."

'But what shall I say? He hath said by Isaiah: "Can a mother forget the child of her womb? But I say unto thee, that when she forget, I will not forget thee."

'Tell me, then, who shall fear Satan, having for guard the angels and for protection the living God? Nevertheless, it is necessary, as saith the prophet Solomon, that "Thou, my son, that art come to fear the Lord, prepare thy soul for temptations." Verily I say unto you, that a man ought to do as the banker who examineth money, examining his thoughts, that he sin not against God his creator.'

'There have been and are in the world men who hold not thought for sin; who are in the greatest error. Tell me, how sinned Satan? It is certain that he sinned in the thought that he was more worthy than man. Solomon sinned in thinking to invite to a feast all the creatures of God, whereupon a fish corrected him by eating all that he had prepared. Wherefore, not without cause, saith David our father, that "to ascend in one's heart setteth one in the valley of tears." And wherefore doth God cry by Isaiah his prophet, saying: "Take away your evil thoughts from mine eyes?" And to what purpose saith Solomon: "With all thy keeping, keep shine heart?"

As God liveth, in whose presence standeth my soul, all is said against the evil thoughts wherewith sin is committed, for without thinking it is not possible to sin. Now tell me, when the husbandman planteth the vineyard doth he set the plants deep? Assuredly yea. Even so doth Satan, who in planting sin doth not stop at the eye or the ear, but passeth into the heart, which is God's dwelling. As he spoke by Moses his servant, saying: "I will dwell in them, in order that they may walk in my law."

'Now tell me, if Herod the king should give you a house to keep in which he desired to

dwell, would ye suffer Pilate, his enemy, to enter there or to place his goods therein? Assuredly no. Then how much less ought ye to suffer Satan to enter into your heart, or to place his thoughts therein; seeing that our God hath given you your heart to keep, which is his dwelling. Observe, therefore, that the banker considereth the money, whether the image of Caesar is right, whether the silver is good or false, and whether it is of due weight: wherefore he turneth it over much in his hand. Ah, mad world! How prudent thou art in thy business, so that in the last day thou wilt reprove and judge the servants of God of negligence and carelessness, for without doubt thy servants are more prudent than the servants of God. Tell me, now, who is he who examineth a thought as the banker a silver coin? Assuredly no one.'

Then said James: 'O master, how is the examination of a thought like unto [that of] a coin?'

Jesus answered: 'The good silver in the thought is piety, because every impious thought cometh of the devil. The right image is the example of the holy ones and prophets, which we ought to follow; and the weight of the thought is the love of God by which all ought to be done. Whereupon the enemy will bring there impious thoughts against your neighbour, [thoughts] conformed to the world, to corrupt the flesh; [thoughts] of earthly love to corrupt the love of God.'

Bartholomew answered: 'O master, what ought we to do to think little, in order that we may not fall into temptation?'

Jesus answered: 'Two things are necessary for you. The first is to exercise yourselves much, and the second is to talk little; for idleness is a sink wherein is gathered every unclean thought, and too much talking is a sponge which picketh up iniquities. It is, therefore, necessary not only your working should hold the body occupied, but also that the soul be occupied with prayer. For it needeth never to cease from prayer.

'I tell you for an example: There was a man who paid ill, wherefore none that knew him would go to till his fields. Whereupon he, like a wicked man, said: "I will go to the market-place to find idle ones who are doing nothing, and will therefore come to till my vines." This man went forth from his house, and found many strangers who were standing in idleness, and had no money. To them he spoke, and led them to his vineyard. But verily none that knew him and had work for his hands went thither.

'He is Satan, that one who payeth ill; for he giveth labour, and man receiveth for it the eternal fires in his service. Wherefore he hath gone forth from paradise, and goeth in search of labourers. Assuredly he setteth to his labours those who stand in idleness whosoever they be, but much more those who know him not. It is not in any wise enough for any one to know evil in order to escape it, but it behoveth to work at good in order to overcome it.'

'I tell you for an example. There was a man who had three vineyards, which he let out to three husbandmen. Because the first knew not how to cultivate the vineyard the vineyard brought forth only leaves. The second taught the third how the vines ought to be cultivated; and he most excellently hearkened to his words; and he cultivated his, as he told him, insomuch that the vineyard of the third bore much. But the second left his vineyard uncultivated, spending his time solely in talking. When the time was come for paying the rent to the lord of the vineyard, the first said: "Lord, I know not how thy vineyard ought to be cultivated: therefore I have not received any fruit this year."

'The lord answered: "O fool, dost thou dwell alone in the world, that thou has not asked

counsel of my second vinedresser, who knoweth well how to cultivate the land? Certain it is that thou shalt pay me."

'And having said this he condemned him to work in prison until he should pay his lord; who moved with pity at his simplicity liberated him, saying: "Begone, for I will not that thou work longer at my vineyard; it is enough for thee that I give thee thy debt."

"The second came, to whom the lord said: "Welcome, my vinedresser! Where are the fruits that thou owest me? Assuredly, since thou knowest well how to prune the vines, the vineyard that I let out to thee must needs have borne much fruit."

"The second answered: "O lord, thy vineyard is backward because I have not pruned the wood nor worked up the soil; but the vineyard hath not borne fruit, so I cannot pay thee."

"Whereupon the lord called the third and with wonder said: "Thou saidst to me that this man, to whom I let out the second vineyard, taught thee perfectly to cultivate the vineyard which I let out to thee. How then can it be that the vineyard I let out to him should not have borne fruit, seeing it is all one soil?"

"The third answered: "Lord, the vines are not cultivated by talking only, but he needs must sweat a shirt every day who willet to make it bring forth its fruit. And how shall thy vineyard of thy vinedresser bear fruit, O lord, if he doth naught but waste the time in talking? Sure it is, O lord, that if he had put into practice his own words, [while] I who cannot talk so much have given thee the rent for two years, he would have given thee the rent of the vineyard for five years."

"The lord was wroth, and said with scorn to the vinedresser: "And so thou hast wrought a great work in not cutting away the wood and levelling the vineyard, wherefore there is owing to thee a great reward!" And having called his servants he had him beaten without any mercy. And then he put him into prison under the keeping of a cruel servant who beat him every day, and never was willing to set him free for prayers of his friends.' [35]

Verily I say unto you, that on the day of judgment many shall say to God: "Lord, we have preached and taught by thy law." Against them even the stones shall cry out, saying: "When ye preached to others, with your own tongue ye condemned yourselves, O workers of iniquity."

As God liveth,' said Jesus, 'he who knoweth the truth and worketh the contrary shall be punished with such grievous penalty that Satan shall almost have compassion on him.

Tell me, now hath our God given us the law for knowing or for working? Verily I say unto you, that all knowledge hath for end that wisdom which worketh all it knoweth.

"Tell me, if one were sitting at table and with his eyes beheld delicate meats, but with his hands should choose unclean things and eat those, would not he be mad?"

'Yea. assuredly', said the disciples.

Then said Jesus: 'O mad beyond all madmen art thou, O man, that with thine understanding knowest heaven, and with thine hands choosest earth; with thine understanding knowest God, and with thine affection desirest the world; with thine understanding knowest the delights of paradise, and with thy works choosest the miseries of hell. Brave soldier, that leaveth the sword and carrieth the scabbard to fight! Now, know ye not that he who walketh by night desireth light, not only to see the light, but rather to see the good road, in order that he may pass safely to the inn? O miserable world, to be a thousand times despised and abhorred! since our God by his holy prophets hath ever willed to grant it to know the way to go to his country and his rest: but thou, wicked one, not only wiliest not to go, but, which is worse, hast despised the light! True is the proverb of the camel, that it liketh not clear water to drink, because it desireth not

to see its own ugly face. So doth the ungodly who worketh ill; for he hateth the light lest his evil works should be known. But he who receiveth wisdom, and not only worketh not well, but, which is worse, employeth it for evil, is like to him who should use the gifts as instruments to slay the giver.' 'Verily I say unto you, that God had not compassion on the fall of Satan, but yet [had compassion] on the fall of Adam. And let this suffice you to know the unhappy condition of him who knoweth good and doeth evil.'

Then said Andrew: 'O master, it is a good thing to leave learning aside, so as not to fall into such condition.'

Jesus answered: 'If the world is good without the sun, man without eyes, and the soul without understanding, then is it good not to know. Verily I say unto you, that bread is not so good for the temporal life as is learning for the eternal life. Know ye not that it is a precept of God to learn? For thus saith God: "Ask of thine elders, and they shall teach thee." And of the law saith God: "See that my precept be before thine eyes, and when thou sittest down, and when thou walkest, and at all times meditate thereon." Whether, then, it is good not to learn, ye may now know. Oh, unhappy he who despiseth wisdom, for he is sure to lose eternal life.'

James answered: 'O master, we know that Job learned not from a master, nor Abraham; nevertheless they became holy ones and prophets.'

Jesus answered: 'Verily I say unto you, that he who is of the bridegroom's house needeth not to be invited to the marriage, because he dwelleth in the house where the marriage is held; but they that are far from the house. Now know ye not that the prophets of God are in the house of God's grace and mercy, and so have the law of God manifest in them: as David our father saith on this matter: "The law of his God is in his heart; therefore his path shall not be digged up."

Verily I say unto you that our God in creating man not only created him righteous, but inserted in his heart a light that should show to him that it is fitting to serve God.

Wherefore, even if this light be darkened after sin, yet is it not extinguished. For every nation hath this desire to serve God, though they have lost God and serve false and lying gods. Accordingly it is necessary that a man be taught of the prophets of God, for they have clear the light to teach the way to go to paradise, our country, by serving God well: just as it is necessary that he who hath his eyes diseased should be guided and helped.'

James answered: 'And how shall the prophets teach us if they are dead; and how shall he be taught who hath not knowledge of the prophets?'

Jesus answered: 'Their doctrine is written down, so that it ought to be studied for [the writing] is to thee for a prophet. Verily, verily, I say unto thee that he who despiseth the prophecy despiseth not only the prophet, but despiseth also God who hath sent the prophet.'

But concerning such as know not the prophet, as are the nations, I tell you that if there shall live in those regions any man who liveth as his heart shall show him, not doing to others that which he would not receive from others, and giving to his neighbour that which he would receive from others, such a man shall not be forsaken of the mercy of God.

Wherefore at death, if not sooner, God will show him and give him his law with mercy. Perchance ye think that God hath given the law for love of the law? Assuredly this is not true, but rather hath God given his law in order that man might work good for love of God. And so if God shall find a man who for love of him worketh good, shall he

perchance despise him? Nay, surely, but rather will he love him more than those to whom he hath given the law. I tell you for an example: There was a man who had great possessions; and in his territory he had desert land that only bore unfruitful things. And so, as he was walking out one day through such desert land, he found among such unfruitful plants a plant that had delicate fruits. Whereupon this man said: "Now how doth this plant here bear these so delicate fruits? Assuredly I will not that it be cut down and put on the fire with the rest." And having called his servants he made them dig it up and set it in his garden. Even so, I tell you, that our God shall preserve from the flames of hell those who work righteousness, wheresoever they be.'

'Tell me, where dwelt Job but in Uz among idolaters? And at the time of the flood, how writeth Moses? Tell me. He saith: "Noah truly found grace before God." Our father Abraham had a father without faith, for he made and worshipped false idols. Lot abode among the most wicked men on earth. Daniel as a child, with Ananias, Azarias, and Misael, were taken captive by Nebuchadnezzar in such wise that they were but two years old when they were taken; and they were nurtured among the multitude of idolatrous servants.

As God liveth, even as the fire burneth dry things and converteth them into fire, making no difference between olive and cypress and palm; even so our God hath mercy on every one that worketh righteously, making no difference between Jew, Scythian, Greek, or Ishmaelite. But let not thine heart stop there, O James, because where God hath sent the prophet it is necessary entirely to deny thine own judgment and to follow the prophet, and not to say: "Why saith he thus?" "Why doth he thus forbid and command?" But say: "Thus God willeth. Thus God commandeth." Now what said God to Moses when Israel despised Moses? "They have not despised thee, but they have despised me."

'Verily I say unto you, that man ought to spend all the time of his life not in learning how to speak or to read, but in learning how to work well. Now tell me, who is that servant of Herod who would not study to please him by serving him with all diligence? Woe unto the world that studieth only to please a body that is clay and dung, and studieth not but forgetteth the service of God who hath made all things; who is blessed for evermore.'

'Tell me, would it have been a great sin of the priests if when they were carrying the ark of the testimony of God they had let it fall to the ground? The disciples trembled hearing this, for they knew that God slew Uzzah for having wrongly touched the ark of God. And they said: "Most grievous would be such a sin." Then Jesus said: "As God lives, it is a greater sin to forget the of God, wherewith he made all things, whereby he offers you eternal life." And having said this Jesus made prayer; and after the prayer he said: "Tomorrow we needs must pass into Samaria; for so has said to me the holy angel of God."

Early on the morning of a certain day, Jesus arrived near the well which Jacob made and gave to Joseph his son. Whereupon Jesus being wearied with the journey, sent his disciples to the city to buy food. And so he sat himself down by the well, upon the stone of the well. And, lo, a woman of Samaria comes to the well to draw water. Jesus says to the woman: "Give me to drink." The woman answered: "Now, are you not ashamed that you, being an Hebrew, ask drink of me which am a Samaritan woman?" Jesus answered: "O woman, if you knew who he is that asks you for drink, perhaps you would have asked of him for drink." The woman answered: "Now how should you give me to drink, seeing

you have no vessel to draw the water, nor rope, and the well is deep?"

Jesus answered: "O woman, whoever drinks of the water of this well, thirst comes to him again, but whosoever drinks of the water that I give has thirst no more; but to them that have thirst give they to drink, insomuch that they come to eternal life." Then said the woman: "O Lord, give me of this your water." Jesus answered: "Go call your husband, and to both of you I will give to drink." The woman said: "I have no husband." Jesus answered: "Well have you said the truth, for you have had five husbands, and he whom you now have is not your husband."

The woman was confounded hearing this, and said: "Lord, hereby perceive I that you are a prophet; therefore tell me, I pray: the Hebrews make prayer on mount Sion in the Temple built by Solomon in Jerusalem, and say that there and nowhere else [men] find grace and mercy of God. And our people worship on these mountains, and say that only on the mountains of Samaria ought worship to be made. Who are the true worshippers?"

Then Jesus gave a sigh and wept, saying: "Woe to you, Judea, for you glory, saying: "The Temple of the Lord, the Temple of the Lord," and live as though there were no God; given over wholly to the pleasures and gains of the world; for this woman in the day of judgment shall condemn you to hell; for this woman seeks to know how to find grace and mercy before God."

And turning to the woman he said: "O woman, you Samaritans worship that which you know not, but we Hebrews worship that which we know. Truly, I say to you, that God is spirit and truth, and so in spirit and in truth must he be worshipped. For the promise of God was made in Jerusalem, in the Temple of Solomon, and not elsewhere. But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy.

The woman answered: "We look for the Messiah; when he comes he will teach us." Jesus answered: "Know you, woman, that the Messiah must come?" She answered: "Yes, Lord." Then Jesus rejoiced, and said: "So far as I see, O woman, you are faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that you know the coming of the Messiah;." The woman said: "O Lord, perhaps you are the Messiah." Jesus answered: "I am indeed sent to the House of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God has made the world.

And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place." Then the woman left her waterpot and ran to the city to announce all that she had heard from Jesus.

Whilst the woman was talking with Jesus came his disciples, and marvelled that Jesus was speaking so with a woman. Yet no one said to him: "Why speak you thus with a Samaritan woman;?" Whereupon, when the woman was departed, they said: "Master, come and eat." Jesus answered: "I must eat other food."

Then said the disciples one to another: "Perhaps some wayfarer has spoken with Jesus and has gone to find him food." And they questioned him who writes this ;-, saying: "Has there been any one here, O Barnabas, who might have brought food to the master?"

Then answered he who writes: "There has not been here any other than the woman whom you saw, who brought this empty vessel to fill it with water." Then the disciples stood amazed, awaiting the issue of the words of Jesus. Whereupon Jesus said: "You know not that the true food is to do the will of God; because it is not bread that sustains man and gives him life, but rather the of God, by his will. And so for this reason the holy angels eat not, but live nourished only by the will of God. And thus we, Moses and Elijah and yet another, have been forty days and forty nights; without any food."

And lifting up his eyes, Jesus said: "How far off is the harvest;?" The disciples answered: "Three months." Jesus said: "Look now, how the mountain is white with corn; truly I say to you, that today there is a great harvest ;to be reaped." And then he pointed to the multitude who had come to see him. For the woman having entered into the city had moved all the city, saying: "O men, come and see a new prophet sent of God to the House of Israel"; and she recounted to them all that she had heard from Jesus.

When they were come thither they besought Jesus to abide with them; and he entered into the city and abode there two days, healing all the sick, and teaching concerning the kingdom of God;.

Then said the citizens to the woman: "We believe more in his words and miracles than we do in what you said; for he is indeed a holy one of God, a prophet sent for the salvation of those that shall believe on him."

After the prayer of midnight; the disciples came near to Jesus, and he said to them: "This night shall be in the time of the Messiah, Messenger of God, the jubilee every year that now comes every hundred years. Therefore I will not that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, mighty and merciful, who is blessed for evermore, and therefore each time let us say: "I confess thee our God alone, that hast not had beginning, nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for thou hast created us, and we are the works of thy hand." [36]

Having made the prayer, Jesus said: "Let us give thanks to God because he has given to us this night great mercy; for that he has made to come back the time that needs must pass in the night, in that we have made prayer in union with the Messenger of God. And I have heard his voice."

The disciples rejoiced greatly at hearing this, and said: "Master, teach us some precepts this night."

Then Jesus said: "Have you ever seen dung mixed with balsam?" They answered: "No, Lord, for no one is so mad as to do this thing."

"Now I tell you that there be in the world greater madmen, said Jesus, "because with the service of God they mingle the service of the world. So much so that many of blameless life have been deceived of Satan, and while praying have mingled with their prayer worldly business, whereupon they have become at that time abominable in the sight of God. Tell me, when you wash yourselves for prayer, do you take care that no unclean thing touch you? Yes, assuredly. But what do you when you are making prayer? You wash your soul from sins through the mercy of God. Would you be willing then, while you are making prayer, to speak of worldly things? Take care not to do so, for every worldly becomes dung of the devil upon the soul of him that speaks."

Then the disciples trembled, because he spoke with vehemence of spirit; and they said:

"O master, what shall we do if when we are making prayer a friend shall come to speak to us?" Jesus answered: "Suffer him to wait, and finish the prayer."

Bartholomew said: "But what if he shall be offended and go his way, when he see that we speak not with him?"

Jesus answered: "If he shall be offended, believe me he will not be a friend of yours nor a believer, but rather an unbeliever and a companion of Satan. Tell me, if you went to speak with a stable boy of Herod; and found him speaking into Herod's ears, would you be offended if he made you to wait? No, assuredly; but you would be comforted at seeing your friend in favour with the king. Is this true?" said Jesus.

The disciples answered: "It is most true."

Then Jesus said: "Truly I say to you, that every one when he prays speaks with God. Is it then right that you should leave speaking with God in order to speak with man? Is it right that your friend should for this cause be offended, because you have more reverence for God than for him? Believe me that if he shall be offended when you make him wait, he is a good servant of the evil. For this desires the devil, that God should be forsaken for man. As God lives, in every good work he that fears God ought to separate himself from the works of the world, so as not to corrupt the good work."

'When a man worketh ill or talketh ill, if one go to correct him, and hinder such work, what doth such an one?' said Jesus.

he disciples answered: 'He doth well, because he serveth God, who always seeketh to hinder evil, even as the sun that always seeketh to chase away the darkness.'

Said Jesus: 'And I tell you on the contrary that when one worketh well or speaketh well, whosoever seeketh to hinder him, under pretext of aught that is not better, he serveth the devil, nay, he even becometh his companion. For the devil attendeth to nought else but to hinder every good thing.'

'But what shall I say unto you now? I will say unto you as said Solomon the prophet, holy one, and friend of God: 'Of a thousand whom ye know, one be your friend.'

Then said Matthew: 'Then shall we not be able to love any one.'

Jesus answered: 'Verily I say unto you, that it is not lawful for you to hate anything save only sin: insomuch that ye cannot hate even Satan as creature of God, but rather as enemy of God. Know ye wherefore? I will tell you; because he is a creature of God, and all that God hath created is good and perfect. Accordingly, whoso hateth the creature hateth also the creator. But the friend is a singular thing, that is not easily found, but is easily lost. For the friend will not suffer contradiction against him whom he supremely loveth. Beware, be ye cautious, and choose not for friend one who loveth not him whom ye love.'

Know ye what friend meaneth? Friend meaneth naught but physician of the soul.

And so, just as one rarely findeth a good physician who knoweth the sicknesses and understandeth to apply the medicines thereto, so also are friends rare who know the faults and understand how to guide unto good.

But herein is an evil, that there are many who have friends that feign not to see the faults of their friend; others excuse them; others defend them under earthly pretext; and, what is worse, there are friends who invite and aid their friend to err, whose end shall be like unto their villainy.

Beware that ye receive not such men for friends, for that in truth they are enemies and slayers of the soul.

Il Vangelo attribuito a Barnaba dal cosiddetto *decretum Gelasianum*, è considerato apocrifo dai cristiani.

Si tratterebbe dell'opera di un apostata del secolo XIV scritta a sostegno della religione islamica.

Costituisce, comunque, un'interessante documento che, sulla scorta del commento mussulmano allegato, pone in luce le analogie e le differenze esistenti tra le due grandi religioni monoteistiche.

THE GOSPEL OF BARNABA

1 *An Islamic Perspective and Commentary*

by
Ishaq Zahid

[1] *JESUS BORN WITHOUT A FATHER*

The true story of Jesus' birth from Mary is narrated in the Holy Quran. We are told that he was born without a father by the command of God. Mary was single and a chaste woman. And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples. (The Holy Quran, 21:91) Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them: then We sent to her Our angel, and he appeared before her as a man in all respects.

She said: "I seek refuge from thee to (God) Most Gracious: (come not near) if thou dost fear God." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son." She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" He said: "So (it will be): thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." (The Holy Quran, 19:16-21)

The words of the angel, "and thou shalt keep him from wine and from strong drink and from every unclean meat, because the child is an holy one of God." in the Gospel tell us clearly that Jesus (peace be on him) never drank wine or other alcoholic beverages. This point should be worth remembering, as we proceed through the text.

[2] *The Islamic version differs greatly on this subject from the Gospel of Barnabas. In the Islamic version, there is no mention of Joseph. The Holy Quran asserts that Mary (peace be on her) was single when she gave birth to Jesus. The verses from the Quran are very inspiring and are given below:*

So she conceived him, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): "Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!" But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee; "And shake towards thyself the trunk of the palm-tree: it

will let fall fresh ripe dates upon thee. "So eat and drink and cool (thine) eyes. And if thou dost see any man, say, 'I have vowed a fast to (God) Most Gracious, and this day will I enter into no talk with any human being.' " (The Quran, 19:22-26)

JESUS SPOKE AS A BABY

At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought! "O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste! " But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; "And He hath made me Blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; "(He) hath made me kind to my mother, and not overbearing or miserable; "So Peace is on me the day I was born, the day that I die, and the Day that I shall be raised up to life (again)"! Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! When He determines a

matter, He only says to it, "Be," and it is. Verily, God is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! (The Holy Quran, 19:27-37)

It appears that St. Barnabas was not an eye witness to the birth of Jesus (may peace be on him). Most likely St. Barnabas included this text based on his understanding at a latter time. While it is possible that Mary (peace be on her) got married some time after the birth of Jesus, the Holy Quran does not allude to it and I am also not aware of any sayings of the Prophet Muhammad (peace be on him) in this regard. Nevertheless, marriage of Mary after the birth of Jesus is irrelevant. What is important to note is that the Islamic version does not support this Chapter of the Gospel.

[3] All Muslim boys are required to circumcise, according to the injunctions of Prophet Muhammad . It illustrates on the commonality of the way of life of the Prophets of God and points to the same root of their mission.

[4] As we have commented earlier, it appears that Barnabas was not an eye witness to the early life of Jesus (peace be on him). The words in the last paragraph, "Behold I and thy father have sought thee...", are contradictory to the fact that Jesus was born without a father. Assuming only that Mary (peace be on her) got married after the birth of Jesus, the words become acceptable. That is, it is common to call a step-father a father.

[5] Jesus (peace be on him) receives the book at age thirty brought to him by the angel Gabriel(peace be on him). In Islam, Gabriel is a highly honored and trustworthy Messenger from God. It is Gabriel who brought revelations from God to the earlier Prophets and then finally brought the Holy Quran to Prophet Muhammad (peace be on him). It is the first time we see that St. Barnabas mentions his direct communication with Jesus. Jesus' midday prayer is also mentioned, which perhaps

he was used to do daily. The text also delineates another fact, that Jesus was sent as a prophet to the house of Israel and not to the entire mankind. This is not to say that the non-Israelites can not benefit from his teachings and his life. It is just that his mission was special for the Israelites.

[6] "Jesus fell with his face to the ground" signifies prostrations in worship. Prostration is the highest level of submission to God, done at least five times daily by no one but Muslims all over the world.

Much has been written to clarify the misunderstanding that God asked Abaraham to sacrifice Isaac. It was Ishmael who were to be sacrificed, since at the time of the inspiration to Abraham, he was the only son. The Gospel's concurrence is only natural. The Holy Quran affirms the miracles of Jesus (peace be on him), as given below.

005.112 One day will God gather the apostles together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."

005.113 Then will God say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.

[7] Fasting has been an integral part of worship in all religious communities. The following verses from the Holy Quran speak about fasting. It is a basic means of developing God-consciousness within ourselves.

002.183 O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-

002.184 (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

002.185 Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

Jesus descended from the mount, and passed alone by night to the farther side of Jordan, and fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days were passed he was an hungered. Then appeared Satan

unto him, and tempted him in many words, but Jesus drove him away by the power of words of God. Satan having departed, the angels came and ministered unto Jesus that whereof he had need.

Jesus, having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they prayed him that he would abide with them; for his words were not as those of the scribes, but were with power, for they touched the heart.

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[9] There is an apparent contradiction between this chapter and the following words from the first two chapter" and thou shalt keep him from wine and from strong drink and from every unclean meat, because the child is an holy one of God."

We can argue that while Jesus (peace be on him) did not himself drink wine, he did convert water to wine for the pleasure of others. If he did so, the wine was non-intoxicating and heavenly. As the Holy Quran tells us,

"(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?" (The Holy Quran, 47:15)

The wine in the heaven will be not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink. (see n. 4833, translation and commentary of the Holy Quran by Abdullah Yusuf Ali).

[10] The words of Jesus, "Therefore if one shall give you a blow on one side of the face, offer him the other that he may smite it." are well-known. Islam teaches its followers the same. The following is one reference from the Quran.

"Who is better in speech than one who calls (men) to God, works righteousness, and says, "I am of those who bow in Islam"?

Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.

And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in God. He is the One Who hears and knows all things. (The Holy Quran, 41:33-36)

The entire Chapter of Gospel appears to be in accord with the teachings of Islam.

[11] The miracles of Jesus (peace be on him) were by the commands of God. The Holy Quran affirms the assertion: Behold! the angels said: "O Mary! God hath chosen thee and purified thee- chosen thee above the women of all nations.

"O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

This is part of the tidings of the things unseen, which We reveal unto thee (O Apostle!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).

Behold! the angels said: "O Mary! God giveth thee glad tidings of a from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to God;

"He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: God createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

"And God will teach him the Book and Wisdom, the Law and the Gospel, "And (appoint him) an apostle to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave: And I heal those born blind, and the lepers, and I quicken the dead, by God's

leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

""(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear God, and obey me.

""It is God Who is my Lord and your Lord; then worship Him. This is a Way that is

straight."" (The Holy Quran, 3:42-51)

[12]

As far as the incident of Adam's circumcision is concerned, there is no mention of it in the Holy Quran. However, it is worth noting that Jesus' words clearly state that Adam was deceived by Satan. This exonerates Eve from the Bible's accusation. After all, if it were Eve who made Adam sin, he would have rebuked her instead.

The Holy Quran is clear on the incident of Adam and Eve's eating from the forbidden tree. Satan deceived Adam and Eve and made them transgress the bounds of God. Thereafter, they repented. After accepting the repentance, God sent them to earth for them and their progeny to live and die till the Day of Judgement.

[13]The story of Qarun, a rich person from the time of Moses, is worth relating here. Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for God loveth not those who exult (in riches).

"But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief."

He said: "This has been given to me because of a certain knowledge which I have." Did he not know that God had destroyed, before him, (whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins.

So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"

But those who had been granted (true) knowledge said: "Alas for you! The reward of God (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against God, nor could he defend himself.

And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed God Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that God was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject God will assuredly never prosper."

That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.

If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (God's Message).

And let nothing keep thee back from the Signs of God after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with God.

And call not, besides God, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him

will ye (all) be brought back. (The Holy Quran, 28:76-88)

[14]Islamic concept of wealth is in general agreement with the statements in this Chapter. However, there is a possible divergence of interpretation of what Jesus (peace be on him) says to his disciples. It is stated in the Holy Quran that the preference should be given to the Hereafter:

Ye prefer the life of this world; But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelation),- The Books of Abraham and Moses. (87:16-19) The same concepts are delineated in the following verses from the Quran:

Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and an apostle making things clear. But when the Truth came to them, they said: "This is sorcery, and we do reject it." Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass. And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (God) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up, And (silver) doors to their houses, and thrones (of silver) on which they could recline, And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous. If anyone withdraws himself from remembrance of (God) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. Such (evil ones) really hinder them from the Path, but they think that they are being guided aright! (43:29-37)

At another place, God Almighty instructs Muhammad (peace be on him) thus: And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds. (018.028)

While giving charity is part of Islamic faith, Islam is not opposed to acquiring wealth by Islamically lawful means. It may be that Jesus only wanted his disciples to "cast away their purse and walk with no sandals" and this wasn't a general directive. After all, he had also said that he had not come to destroy the Torah, and we know that prophets Solomon and David, for example, lived a wealthy life. May peace and blessings be on all the prophets of God, the Almighty. At the same time, it should be noted that prophet Muhammad lived a very simple life and there were times when he and his household had nothing to eat for days. Whenever he happened to have any wealth, he gave it away in charity. We see the same moral excellence from many of his companions.

[15] As the following verse states, we must be kind and obedient to our parents unless they ask for something against the Faith. There is no obedience in sin.

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (The Quran, 17:23-24)

Later on the Almighty God says:

We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to Me, and I will tell you (the truth) of all that ye did. (The Quran, 29:8) The disciples laughed over the madness of the old man, and stood amazed at the prudence of Abraham. But Jesus reproved them, saying: 'Ye have forgotten the words of the prophet, who saith: "Present laughter is a herald of weeping to come," and further, "Thou shalt not go where is laughter, but sit where they weep, because this life passeth in miseries"' Then said Jesus: 'In the time of Moses, know ye not that for laughing and mocking at others God turned into hideous beasts many men of Egypt? Beware that in anywise ye laugh not at any one for ye shall surely weep [for it].' The disciples answered: 'We laughed over the madness of the old man.' Then said Jesus: 'Verily I say unto you, every like loveth his like, and therein findeth pleasure. Therefore, if ye were not mad ye would not laugh at madness.' They answered: 'May God have mercy on us.' Said Jesus: 'So be it.'

Then said Philip: 'O master, how came it to pass that Abraham's father wished to burn his son?'

Jesus answered: 'One day, Abraham having come to the age of twelve years, his father said to him: "Tomorrow is the festival of all the gods; therefore we shall go to the great temple and bear a present to my god, great Baal. And thou shalt choose for thyself a god, for thou art of age to have a god."

'Abraham answered with guile: "Willingly, O my father." And so betimes in the morning they went before every one else to the temple. But Abraham bare beneath his tunic an axe hidden. Whereupon, having entered into the temple, as the crowd increased Abraham hid himself behind an idol in a dark part of the temple. His father, when he departed, believed that Abraham had gone home before him, wherefore he did not stay to seek him.

[16] Abraham (peace be on him) is referred to as "Friend of God" in the Holy Quran. Here are two citations from the Quran on his conversation with his father and how God saved Abraham from the Fire. 019.041 (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet. 019.042 Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing? 019.043 "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. 019.044 "O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious. 019.045 "O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend." 019.046 (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!" 019.047 Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. 019.048 "And I will turn away from

you (all) and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." 019.049 When he had turned away from them and from those whom they worshipped besides God, We bestowed on him Isaac and Jacob, and each one of them We made a prophet. 019.050 And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth. 021.051 We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him. 021.052 Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?" 021.053 They said, "We found our fathers worshipping them." 021.054 He said, "Indeed ye have been in manifest error - ye and your fathers." 021.055 They said, "Have you brought us the Truth, or are you one of those who jest?" 021.056 He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth). 021.057 "And by God, I have a plan for your idols - after ye go away and turn your backs".. 021.058 So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. 021.059 They said, "Who has done this to our gods? He must indeed be some man of impiety!" 021.060 They said, "We heard a youth talk of them: He is called Abraham." 021.061 They said, "Then bring him before the eyes of the people, that they may bear witness." 021.062 They said, "Art thou the one that did this with our gods, O Abraham?" 021.063 He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!" 021.064 So they turned to themselves and said, "Surely ye are the ones in the wrong!" 021.065 Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!" 021.066 (Abraham) said, "Do ye then worship, besides God, things that can neither be of any good to you nor do you harm? 021.067 "Fie upon you, and upon the things that ye worship besides God! Have ye no sense?".. 021.068 They said, "Burn him and protect your gods, If ye do (anything at all)!" 021.069 We said, "O Fire! be thou cool, and (a means of) safety for Abraham!" 021.070 Then they sought a stratagem against him: but We made them the ones that lost most! 021.071 But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.

[17] Abraham's search for the true God is narrated in the Quran as follows:

006.074 Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error." 006.075 So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. 006.076 When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set." 006.077 When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray." 006.078 When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to God. 006.079 "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to God." 006.080 His people disputed with him. He said: "(Come) ye to dispute with me, about God, when He (Himself) hath guided me? I fear not (the beings) ye associate with God: Unless my Lord willeth, (nothing can happen). My Lord

comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished? 006.081 "How should I fear (the beings) ye associate with God, when ye fear not to give partners to God without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know. 006.082 "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance." 006.083 That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. It is also worth noting that Abraham (peace be on him) was instructed by angel Gabriel to wash himself and when he heard God speak, he prostrated. Ablution and prostrations are mandated rituals in Islam performed five times daily by Muslims all over the world.

[18] *The last paragraph contains a commandment from the so-called "Ten Commandments," a version of which can be found in the Bible, King James Version, Exodus, Chapter 20. While the text in the Bible differs from the above, the main idea remains the same. What is surprising to note is that Christianity does not see a contradiction between these words and the images commonly found in the Churches. Yet, there are Christians who want to display Ten Commandments in public buildings in the U.S.A.. The text is in perfect harmony with the teachings of Islam, which gives another proof of the divine origin of the Ten Commandments, even though the text has gone through generations of paraphrasing and so many translations.*

[19] *As the following verses tells us, humility is part of Islamic Faith. But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye! (The Holy Quran, 11:23) The believers must (eventually) win through,- Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; (The Holy Quran, 23:1-4) For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise,- for them has God prepared forgiveness and great reward. (The Holy Quran, 33:35) Speaking against pride, the Holy Quran states: 031.018 "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.*

[20] *The foremost act of a Muslim is daily prayer. In fact, Muslims are instructed to pray five times daily at different times during the day and night. In the Holy Quran, God Almighty says, 020.014 "Verily, I am God: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise." According to a*

saying of Prophet Muhammad (peace be on him), prayer is a deciding boundary between Belief and Unbelief.

The following verses from the Holy Quran describe the expected behavior in prayer and ask for the remembrance of God. There is a strong warning to those who pray to show off.

007.205 And do thou Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.

So woe to the worshippers. Who are neglectful of their prayers, Those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs. (The Quran, 107:4-7)

A believer should submit himself or herself completely in the service of God, as stated below:

Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trode) by Abraham the true in Faith, and he (certainly) joined not gods with God." Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His will. (The Holy Quran, 6:161-163) The foremost act of a Muslim is daily prayer. In fact, Muslims are instructed to pray five times daily at different times during the day and night. In the Holy Quran, God Almighty says, 020.014 "Verily, I am God: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise." According to a saying of Prophet Muhammad (peace be on him), prayer is a deciding boundary between Belief and Unbelief.

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[21] Every Muslim recites the following verses five times daily: In the name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the world; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not

astray. (The Holy Quran, Chapter 1)

Also, part of the prayers is supplications to God seeking His forgiveness and asking for good in this life and the hereafter.

[22] *A person must perform ablution or be in the state of ablution before any prayer in Islam. The ablution involves washing of hands, mouth, nostrils, face, arms and feet. Additionally, one sweeps the hair, neck and ears with wet hands. A person must also be wearing clean clothes. It is also important that one has cleaned himself or herself with water after a "bathroom visit." Thus the body and clothes must be completely clean before the prayer. Many muslims keep themselves in the state of ablution by using water in every visit to the bathroom and then doing an ablution.*

[23] *The Holy Quran does not provide such detailed account of Adam and Eve's temptation and their consequent departure from the paradise. The narrations also differ in some important points. The Holy Quran does not blame "the woman" for the fall of Adam. It holds both responsible for the sin. In fact, at one point, it appears as though it was Adam whom the Quran blames. It is also important to note that the departure of Adam and Eve from paradise was not a punishment for the crime. The last part of the current chapter of the Gospel also alludes to the penance of Adam.*

According to the Holy Quran, they repented before God thus,

007.023 They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." God, Almighty accepted their repentance. However, they now must begin their second stage of life on earth away from paradise. What took place has been mentioned in the Quran at more than one place with variations in emphasis. The following is one such narration:

007.011 It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down.

007.012 (God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

007.013 (God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

007.014 He said: "Give me respite till the day they are raised up."

007.015 (God) said: "Be thou among those who have respite."

007.016 He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:"

007.017 "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."

007.018 (God) said: "Get out from this, disgraced and expelled. If any of them follow thee, - Hell will I fill with you all."

007.019 "O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

007.020 Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

007.021 And he swore to them both, that he was their sincere adviser.

007.022 So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to

them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"007.023 They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."007.024 (God) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."007.025 He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."

[24] The following verse from the Holy Quran affirms that Jesus (peace be on him) foretold the coming of Prophet Muhammad, also known as Ahmad (peace be on him). 061.006 And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!" 061.007 Who doth greater wrong than one who invents falsehood against God, even as he is being invited to Islam? And God guides not those who do wrong. 061.008 Their intention is to extinguish God's Light (by blowing) with their mouths: But God will complete (the revelation of) His Light, even though the Unbelievers may detest (it). 061.009 It is He Who has sent His Apostle with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

[25] Prophet Muhammad (peace be on him) is a direct descendant of Ishmael. His geneology chart may be found at www.muhammad.net. The Holy Quran asserts that the message of Muhammad is not limited to arabs, but is universal. 038.087 "This is no less than a Message to (all) the Worlds. 021.106 Verily in this (Qur'an) is a Message for people who would (truly) worship God. 021.107 We sent thee not, but as a Mercy for all creatures. 025.001 Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;- 025.002 He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions. 025.003 Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection. 025.004 But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood. 025.005 And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening." 025.006 Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

Prophet Muhammad is the last messenger sent by God for the guidance of mankind till the Day of Judgement. The revelations sent to him can be found in the Quran in the original form without a slight alteration.

[26] *It is an undeniable fact that Ishmael was the first son of Abraham (peace be on them). He was the one who was put to the test of sacrifice. The event is celebrated yearly by Muslims all over the world and serves as the biggest holiday of the year. The festive event is called Eidul-Adha. Millions of Muslims go for Hajj (pilgrimage) to Makkah. Several hundred thousand goats, lambs and cows are sacrificed to commemorate the trial of Abraham and Ishmael. Part of the meat is shared with relatives, friends and the poor. To read more about this, see www.islam101.com.*

[27]

The following selection of verses from the Holy Quran describe the events of the Last Day. A lot more can be found in the Hadith books - collections of the sayings of Prophet Muhammad (peace be on him).

And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as God will please (to exempt); and all shall come to His (Presence) as beings conscious of their lowliness. Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of God, who disposes of all things in perfect order: for he is well acquainted with all that ye do. If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day. And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?" (The Quran, 27:87-90)

052.001 By the Mount (of Revelation);

052.002 By a Decree inscribed

052.003 In a Scroll unfolded;

052.004 By the much-frequented Fane;

052.005 By the Canopy Raised High;

052.006 And by the Ocean filled with Swell;-

052.007 Verily, the Doom of thy Lord will indeed come to pass;-

052.008 There is none can avert it;-

052.009 On the Day when the firmament will be in dreadful commotion.

052.010 And the mountains will fly hither and thither.

052.011 Then woe that Day to those that treat (Truth) as Falsehood;-

052.012 That play (and paddle) in shallow trifles.

052.013 That Day shall they be thrust down to the Fire of Hell, irresistibly.

052.014 "This:, it will be said, "Is the Fire,- which ye were wont to deny!

052.015 "Is this then a fake, or is it ye that do not see?

052.016 "Burn ye therein: the same is it to you whether ye bear it with

patience, or not: Ye but receive the recompense of your (own) deeds."
052.017 As to the Righteous, they will be in Gardens, and in Happiness,-
069.013 Then, when one blast is sounded on the Trumpet,
069.014 And the earth is moved, and its mountains, and they are crushed
to powder at one stroke,-
069.015 On that Day shall the (Great) Event come to pass.
069.016 And the sky will be rent asunder, for it will that Day be flimsy,
069.017 And the angels will be on its sides, and eight will, that Day, bear
the Throne of thy Lord above them.
069.018 That Day shall ye be brought to Judgment: not an act of yours
that ye hide will be hidden.

[28] The following is a selection of verses from the Holy Quran
concerning Hell. May Allah save us all from it. Ameen.
004.056 Those who reject our Signs, We shall soon cast into the Fire: as
often as their skins are roasted through, We shall change them for fresh
skins, that they may taste the penalty: for God is Exalted in Power, Wise.
014.016 In front of such a one is Hell, and he is given, for drink, boiling
fetid water. 014.017 In gulps will he sip it, but never will he be near
swallowing it down his throat: death will come to him from every quarter,
yet will he not die: and in front of him will be a chastisement unrelenting.
014.018 The parable of those who reject their Lord is that their works are
as ashes, on which the wind blows furiously on a tempestuous day: No
power have they over aught that they have earned: that is the straying far,
far (from the goal).
020.074 Verily he who comes to his Lord as a sinner (at Judgment),- for
him is Hell: therein shall he neither die nor live.
035.036 But those who reject (God) - for them will be the Fire of Hell: No
term shall be determined for them, so they should die, nor shall its Penalty
be lightened for them. Thus do We reward every ungrateful one! 035.037
Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we
shall work righteousness, not the (deeds) we used to do!" - "Did We not
give you long enough life so that he that would should receive
admonition? and (moreover) the warner came to you. So taste ye (the
fruits of your deeds): for the wrong-doers there is no helper."
037.062 Is that the better entertainment or the Tree of Zaqqum? 037.063
For We have truly made it (as) a trial for the wrong-doers. 037.064 For it
is a tree that springs out of the bottom of Hell-Fire: 037.065 The shoots of
its fruit-stalks are like the heads of devils: 037.066 Truly they will eat
thereof and fill their bellies therewith. 037.067 Then on top of that they
will be given a mixture made of boiling water. 037.068 Then shall their
return be to the (Blazing) Fire. 037.069 Truly they found their fathers on
the wrong Path; 037.070 So they (too) were rushed down on their
footsteps!
039.071 The Unbelievers will be led to Hell in crowd: until, when they
arrive, there, its gates will be opened. And its keepers will say, "Did not

apostles come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" 039.072 (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!" 050.030 One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"

070.015 By no means! for it would be the Fire of Hell!- 070.016 Plucking out (his being) right to the skull!-

074.026 Soon will I cast him into Hell-Fire! 074.027 And what will explain to thee what Hell-Fire is? 074.028 Naught doth it permit to endure, and naught doth it leave alone!- 074.029 Darkening and changing the colour of man! 074.030 Over it are Nineteen. 074.031 And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth God intend by this ?" Thus doth God leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.

078.021 Truly Hell is as a place of ambush, 078.022 For the transgressors a place of destination: 078.023 They will dwell therein for ages. 078.024 Nothing cool shall they taste therein, nor any drink, 078.025 Save a boiling fluid and a fluid, dark, murky, intensely cold, 078.026 A fitting recompense (for them). 078.027 For that they used not to fear any account (for their deeds), 078.028 But they (impudently) treated Our Signs as false.

098.006 Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.

[29] I just want to draw attention to a couple of verses in the Holy Quran. The first one allude to the fact that Israelites were given a responsibility by God to convey and practice the message of God as is without alterations, but they did it not.

003.187 And remember God took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

Allah, the One God of all, has given us life with all its blessings. He wants us to live a life of obedience to Him in every walk of our lives. If we spend our time and energy and our possessions in the service of God, the reward is paradise. On the contrary, as the Gospel states, if we spend our persons and our goods against the will of God, the punishment will be

without measure.

009.111 God hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than God? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

[30] The story of Prophet Jonah (Yunus in arabic, peace be on him) is mentioned in the Holy Quran in the following verses:

037.139 So also was Jonah among those sent (by Us). 037.140 When he ran away (like a slave from captivity) to the ship (fully) laden, 037.141 He (agreed to) cast lots, and he was condemned: 037.142 Then the big Fish did swallow him, and he had done acts worthy of blame. 037.143 Had it not been that he (repented and) glorified God, 037.144 He would certainly have remained inside the Fish till the Day of Resurrection. 037.145 But We cast him forth on the naked shore in a state of sickness, 037.146 And We caused to grow, over him, a spreading plant of the gourd kind. 037.147 And We sent him (on a mission) to a hundred thousand (men) or more. 037.148 And they believed; so We permitted them to enjoy (their life) for a while.

As far as vengeance is concerned, a Muslim is expected to repel evil by good. A shining example is from the life of Prophet Muhammad (peace be on him). When he went to preach to a nearby town, Taif, every one rejected him and ridiculed him. Not only did they reject him, they also threw stones at him. The Prophet got hurt and was bleeding. At that moment, angel Gabriel (peace be on him) appeared and asked the prophet that if he so wished, he could crush the whole of Taif by squeezing them with the two mountains. The prophet said no. He told Gabriel that he will pray for them and if they do not believe, may be their next generation will. The prophet cared so much for the salvation of mankind. Allah, the one God, has described him as mercy for the worlds.

[31] Islam condemns hypocrisy. One of the "qualities" of the hypocrites mentioned by Prophet Muhammad (peace be on him) is that when such a person speaks, he lies. Allah's punishment on a hypocrite is sever. Having said that, the statement about a day old child being unclean may lead someone to reinforce the Christian concept of "born in sin." In Islam, every child is born good and on the right path. It is only later that his or her parents and the surrounding society help the child turn a believer or a disbeliever.

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[33] *This chapter apparently marks the beginning of a new stage in the life of Jesus. We see an escalation of propaganda against him. Misconceptions about his role as a prophet and his status are now wide spread and has even affected his disciples. Jesus (peace be on him) has given a clear argument to disprove those who think of him as son of God.*

"But know ye not that God hath created all things of nothing with one single , and all men have had their origin out of a piece of clay? Now, how shall God have likeness to man?"

"Be, and it is." are the words of the Holy Quran, describing the powerful way of how God creates anything.

The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was. (The Holy Quran, 3:59)

004.171 O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His , which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "Trinity" : desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs. 004.172 Christ disdaineth nor to serve and worship God, nor do the angels, those nearest (to God): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer). 004.173 But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides God, any to protect or help them. (The Holy Quran)

[34] *In this Chapter Jesus (peace be on him) talks about the contamination of his gospel and talks about the coming of Prophet Muhammad (peace be on him). The following verse from the Holy Quran summarizes the era during and after Jesus. 002.253 Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If God had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Fulfilleth His plan. The words of Jesus about the truth brought by Muhammad being the clearest are resounded in the following verses of the Holy Quran:*

003.003 It is He Who sent down to thee (step by step), in truth, the Book, confirming

what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

009.033 It is He Who hath sent His Apostle with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

048.028 It is He Who has sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is God for a Witness.

The following verses from the Holy Quran affirms that Jesus was a man like other men, but only born without a father by the command of God.

003.059 The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was.

004.171 O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His , which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "Trinity" : desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs.

004.172 Christ disdaineth nor to serve and worship God, nor do the angels, those nearest (to God): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

[35] The following two verses of the Holy Quran summarise Allah's dislike towards those whose words and deeds don't match. It is addressing Muslims whose speech and actions do not conform.

061.002 O ye who believe! Why say ye that which ye do not?

061.003 Grievously odious is it in the sight of God that ye say that which ye do not.

[36] The prayer of Jesus (peace be on him), as given in the last paragraph, beautifully describes God. The following verses from the Holy Quran similarly glorify and explain who God is.

Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. (The Quran, Chapter 112, Al-Ikhlâs)

002.115 To God belong the east and the West: Whithersoever ye turn, there is the presence of God. For God is all-Pervading, all-Knowing.

059.022 God is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 059.023 God is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) above the partners they attribute to Him. 059.024 He is God, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

053.025 But it is to God that the End and the Beginning (of all things) belong.

085.013 It is He Who creates from the very beginning, and He can restore (life). It is not clear to which event the yearly Jubilee is being referred to by Prophet Jesus. Looking at the annual Islamic events, it could be any of the following: The annual pilgrimage (The Hajj) to Makkah in which millions of Muslims gather to glorify God and send salutations especially to Prophet Muhammad (peace be on him), prophet Ibrahim, Hajar (Hagar) and prophet Ismael. The event commemorates the trials in which Hajar and her son Ismael were put in, and the trial when God asked Ibrahim to sacrifice his son, Ismael. Eidul-Fitr, which comes at the end of the fasting month of Ramadan. Lailatul-Qadr (The Night of Power), in which worship to God is worth one thousand months of worship. We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the night of power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by God's permission, on every errand: Peace!...This until the rise of morn! (The Quran, Chapter 97)

Verification of Gospel of Barnabas

By

S A Fadel Abstract:

The "Gospel of Barnabas " was written by Barnabas, the apostle of Christ (PBOH) , but some mistakes had happened during its copying , after all the Holy Quran is the only book preserved by God.

1 - Comparing the Gospel of Barnabas and the new testament's Gospels shows that Barnabas mentions all the events contained in the four gospels. However, there are events mentioned in the Gospel of Barnabas which are not mentioned in the four gospels of the testament. Barnabas contains a lot more events than any of the four Gospels separately. The writer of the Gospel of Barnabas knows that Mary Salomy is the sister of virgin Mary, that Taboor is the mountain that Jesus (PBOH) mounted when the holly spirit declared his prophecy. The writer was thus very close to Jesus Christ (PBOH).

On the contrary the writer of the Gospel does not know when prophet Muhammad (SAAWS) was sent, but only states when he would be sent. See (ch.72:13) for reference. It is quite known to all who lived after the spreading of Islam that it was more than 600 years between Jesus and the Prophet (PBOT). The Gospel of Barnabas also states that the Prophet will revenge from those who say that Jesus is more than a man (ch. 72:17); but what really happened was that the Prophet Muhammad never fought the Christians. It states " the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands." (ch.72 :18). Regarding his boyhood, no one said such a thing about the moon, but perhaps the division of the moon in his time is the explanation of " take her in his hands." So the writer of the Gospel of Barnabas is very ignorant of the Islamic history, which does not permit that he is a Muslim , and assures that he lived prior to the advent of Muhammad (SAAWS).

2 - Barnabas is a known apostle of Christ (PBOH) even as the new testament says that he is one of the first 83 disciples (12 +72 mentioned in Luke 10:1,after eliminating Judah). What he preached is similar to what is in the Gospel related to him. He preached the creator of heavens and earth, insisted that circumcision should proceed and was against the permissibility of the unclean meat. He was against Paul in these aspects which caused them to separate, as Paul accused him and Peter to be hypocrites. On the other hand, Paul was against these 83 disciples and was satisfied by their killings. Then through Barnabas he pretended that he had faith in Christ (PBOH). Many of his own words show clearly that he is a hypocrite (Acts 23:6, 1 corinthos 9:20,21 ,1 corinthos 10:32). And that he is very proud of himself (1 Rom 1:1 , 1 corinthos 1 :1 , 7:8, 10:33,11:1 ,1 Tsalonian 2:3 ,Ephes 1 :4 ,Philip 4:3) which assures that he could not be true apostle of Jesus. The relationship between Paul and Barnabas explains clearly the preface of the Gospel of Barnabas.

3 - The writer of the Gospel of Barnabas can not be a Muslim, since there are much contradictions between his words and what are well known facts to the Muslims. For instance,

- he sometimes refers to God as "our father " which is rejected in the Holy Quran.
- He referred to both "Christ " ,"Messiah" or "messenger of God " (PBOH) as lords, which is completely prohibited in Islam .
- He related that three magi bent down doing obeisance to Jesus (Ch.7: 7), Mary the virgin, and the disciples fell with their faces to the ground for the angels (Ch.221 :13), which is also not accepted by any Muslim .
- The writer of "Gospel of Barnabas " considers Satan as an angel ,which contradicts the Holy Quran for Satan is a ghost, a genie.
- He says that devils do the punishment for the sinners in hell, contradicting the Holy Quran which states that this is angels' job naming one of them "Malek"(PBOH).
- He hadn't mentioned some of the miracles attributed to the Christ in the Holy Quran, such as making a shape of birds of clay then by the will of God they are converted to living birds.
- that Jesus (PBOH) spoke right after his birth.
- He lessens the miracle of the table which descended from the sky, saying that it was just blessing a small amount of food to satisfy a great multitude of people.
- The commandments of Jesus (PBOH) differ from what is known in Islam, for instance he permits drinking wine, which is totally

forbidden in Islam. Muslims can't accept that any prophet of God can permit wine.

- The punishment of stealing and fornication are death, it is not so in Islam ; but it may be so in the commandments given to the Christ (PBOH).

4 - His knowledge of the prophets of Israel is tremendous sometimes giving details not known from the old testament. Most of the Muslims did not know many of them. His expression is quite like that of the old/new testament.

5 - The Holy Quran said more than once that whoever got the true Gospel knows about Muhammad (SAAWS) as they know their own children. Does "Gospel of Barnabas " do so? I believe the answer is no.

6 - The manuscript of the "Gospel of Barnabas " was found at Turkey in which Barnabas preached.

The final result then is that the origin of "Gospel of Barnabas " was written by Barnabas the apostle of Christ (PBOH) , but some mistakes had happened during its copying , after all the Holy Quran is the only book preserved by God.

Barnabas was a Jew born in Cyprus. His name was Joses, and due to his devotion to the cause of Jesus, the other apostles had given him the surname of Barnabas; this term is variously translated as "Son of Consolation" or "Son of Exhortation".

He was a successful preacher with a magnetic personality. Any one tormented by the clash of creeds found solace and peace in his company.

His eminence as a man who had been close to Jesus had made him a prominent member of the small group of disciples in Jerusalem who had gathered together after the disappearance of Jesus. They observed the Law of the Prophets, which Jesus had come, "not to destroy but, to

fulfil" (Matthew 5:17). They continued to live as Jews and practiced what Jesus had taught them. That Christianity could ever be regarded as a new religion did not occur to any of

them. They were devout and practicing Jews distinguished from their neighbours only by their faith in the message of Jesus.

In the beginning they did not organise themselves as a separate sect and did not have a synagogue of their own. There was nothing in the message of Jesus, as understood by them, to necessitate a break with Judaism. However, they incurred the enmity of the vested interests among the Jewish higher echelon. The conflict between the Jews and the followers of Jesus was started by the Jews because they felt that the Christians would undermine their authority.

ACTS 12: 25

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John,

whose surname was Mark."

ACTS 13: 1 and 2

"Now there was in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them.

ACTS 14:11 to 15

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia. The gods are come down to us in the likeness of men.

"And they called Barnabas Jupiter, and Paul Mercurius.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

"And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are thereon."

The gulf progressively began to widen. During the siege of Jerusalem in 70 A.D., the Christians left the city; and refused to take part in the Bar Coachaba rebellion in 132 A.D. These two events brought to the surface the difference between the Christians and the Jews.

The question of the origin of Jesus, his nature and relation to God, which later became so important, was not raised among these early disciples. That Jesus was a man supernaturally endowed by God was accepted without question. Nothing in the words of Jesus or the events in his life led them to modify this view. According to Aristides, one of the earliest apologists, the worship of the early Christians was more purely monotheistic even than of the Jews.

With the conversion of Paul a new period opened in Christian Theology. Paul's theology was based on his personal experience interpreted in the light of contemporary Greek thought. The theory of redemption was the child of his brain, a belief entirely unknown to the disciples of Jesus. Paul's theory involved the

deification of Jesus.

The Pauline period in the history of the Christian Church saw a change of scene and principles. In place of the disciples, who had sat at the feet of Jesus, a new figure, who had not known Jesus, had come to the forefront. In place of Palestine, the Roman Empire became the scene of Christian activity. Instead of being a mere sect of Judaism, Christianity not only became independent of Judaism but also became independent of Jesus himself.

Paul was a Jewish inhabitant of Tarsus. He had spent a long time in Rome and was a Roman citizen. He realised the strong hold which the Roman religion had on the masses. The intellectuals were under the influence of Plato and Aristotle. Paul seems to have felt that it would not be possible to convert the masses in the Roman Empire without making mutual adjustments. But his practical wisdom was not acceptable to those who had seen and heard Jesus. However, in spite of their difference, they decided to work together for the common cause.

As recorded in the Acts, Barnabas represented those who had become personal disciples of Jesus, and Paul co-operated with them for some time. But finally they fell out. Paul wanted to give up the Commandments given through Moses about things to eat; he wanted to give up the Commandment given through Abraham regarding circumcision. Barnabas and the other personal disciples disagreed. The following sentences in the Acts give a hint of the rift:

"And certain men which came down from Judaea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

"When therefore Paul and Barnabas had no small dissension and disputations with them, they determined that Paul and Barnabas should go up to Jerusalem unto the apostles and elders about this question" (Acts 14:1 and 2).

After this rift, there was a parting of the ways. In the Acts, Barnabas disappears after the rift, because the recording of the acts of the Apostles was done by the followers of Paul. Because of Paul's compromise with Roman beliefs and legends, Pauline Christians grew in number and grew in strength. A stage was later reached when kings were used as pawns to further the ends of the Church.

The followers of Barnabas never developed a central organization. Yet due to the devotion of their leaders their number increased very fast. These Christians incurred the wrath of the Church and systematic effort was made to destroy them and to obliterate all traces of their existence including books and churches. The lesson of history, however, is that it is very

difficult to destroy faith by force. Their lack of organization became a source of strength because it was not so easy to pick them up one by one.

Modern research has brought to light odd facts about these Christians. They are like the crests of waves and looking at them one can visualise a whole body of ocean not yet visible.

We notice that up to the 4th century A.D. there existed a sect known as Hypisistarians who refused to worship God as father. They revered Him as an All Mighty Ruler of the world, He was the Highest of all and no one was equal to Him. Paul of Samasata was a Bishop of Antioch. He was of the view that Christ was not God but a man and a prophet. He differed only in degree from prophets who came before him and that God could not have become man substantially.

Then we come across another Bishop of Antioch viz Lucian. As a Bishop his reputation for sanctity was not less than his fame as a scholar. He came down strongly against the belief of Trinity. He deleted all mention of Trinity from the Bible as he believed it to be a later interpolation not found in the earlier Gospels. He was martyred in 312 A.D.

Next we come to the famous disciple of Lucian viz Arius (250-336 A.D.) He was a Libyan by birth. Peter Bishop of Alexandria ordained him a Deacon but later excommunicated him. Achilles the successor of Peter again ordained Arius as priest. Alexander the next Bishop of Alexandria once again excommunicated him. Arius however had gathered such a large following that he became a headache for the Church. If kept out of Church he could be a great danger to her but he could not be accommodated within the Church as he wanted to establish the unity and simplicity of the Eternal God. He believed that how so ever much Christ may surpass other created beings he himself was not of the same substance as God. He was as human being as any other man. The teaching of Arius spread like wild fire and shook the very foundation of the Pauline Church. The controversy that was simmering for three hundred years suddenly became a conflagration. No man dared to oppose the organized Church but Arius did, and remained a headache for her whether he was ordained a priest or was excommunicated. During this time two events changed the history of Europe.

Emperor Constantine brought a greater part of Europe under his rule and secondly he began to support the Christians without accepting Christianity. To the soldier prince the different creeds within the Christian faith were very confusing. In the Imperial Palace itself the controversy was raging not less fiercely. It appears that perhaps the Queen Mother was inclined towards Pauline Christianity while his sister Princess Constantina was a disciple of Arius. The Emperor was wavering between the two faiths. As an administrator he was interested only in uniting all the Christians within one Church.

It was at this time that the conflict between Arius and Bishop Alexander became so widespread and so violent that it became a law and order problem. So the Emperor anxious to maintain peace in the newly unified Europe had to intervene.

In 325 A.D. a meeting of all denominations of Christianity was called at Nicea (Now Isnik, a village). Bishop Alexander was not able to attend the conference and he deputed his lieutenant Athanasius, who subsequently succeeded Alexander as Bishop of Alexandria.

The conference had many prolonged sessions. Emperor Constantine could not grasp the full implications of the ecclesiastical confrontation, but he was very clear in his mind that for maintaining peace in his realm the support and cooperation of the Church was necessary. Accordingly he threw his weight behind Athanasius and banished Arius from the realm. Thus the belief of Trinity became the official religion of the empire. Fearful massacre of Christians who did not believe in Trinity followed. It became a penal offense to possess a Bible not authorized by the Church and according to some estimates as many as 270 different versions of the Bible were burnt. Princess Constantina was not happy at the turn of events. The Emperor ultimately was persuaded to accept the faith of the men he killed. The result was that Arius was called back in 346. The day Arius was scheduled to visit the Cathedral of Constantinople in triumph, he died suddenly. The Church called it a miracle. The Emperor knew it was a murder. He banished Athanasius and two other Bishops. The Emperor then formally accepted Christianity and was baptized by an Arian Bishop. Thus Monotheism became the official religion. Constantine died in 337. The next Emperor Constantianus also accepted the faith of Arius. In 341 a conference was held in Antioch and Monotheism was accepted as a correct interpretation of Christian faith. This view was confirmed by another Council held in Sirmium in 351. As a result Arianism was accepted by an overwhelming majority of Christians. St. Jerome wrote in 359 that 'the whole world groaned and marvelled to find itself Arian'.

In this context the next important figure is that of Pope Honorius. A contemporary of Prophet Mohammed (peace be on him) he saw the rising tide of Islam whose tenets very much resembled those of Arius. As the mutual killings of Christians was still fresh in his memory he perhaps thought of finding a via media between Islam and Christianity. In his letters he began to support the doctrine of 'one mind', because if God has three independent minds the result would be chaos. The logical conclusion pointed to the belief in the existence of one God. This doctrine was not officially challenged for about half a century. Pope Honorius died in October 638. In 680, i.e. 42 years after his death, a council was held in Constantinople where Pope Honorius was anathematized. This event is unique in the history of Papacy when a Pope was denounced by a succeeding Pope and the Church.

The next two personalities of this faith that deserve mention were members of the same family. L. F. M. Sozzini (1525-1565) was native of Siena. In 1547 he came under the influence of Camillo a Sicilian mystic. His fame spread in Switzerland He challenged Calvin on the doctrine of Trinity. He amplified the doctrine of Arius, denied the divinity of Christ and repudiated the doctrine of original sin and atonement. The object of adoration according to him could only be the one and only one God. He was followed by his nephew F. P. Sozzini (1539-1604). In 1562 he

published a work on St. John's Gospel denying the divinity of Jesus. In 1578 he went to Klausonburg

in Transylvania whose ruler John Sigisumud was against the doctrine of Trinity. Here Bishop Francis David (1510-1579) was fiercely anti-Trinitarian. This led to the formation of a sect known as Racovian Catechism. It derives its name from Racow in Poland. This city became the stronghold of the faith of Arius.

Among the present-day Christians a large number of men and women still believe in one God. They are not always vocal. Due to the crushing power of the Churches they cannot express themselves and there is not much communication between them.

In the end it will be of interest to quote Athanasius the champion of Trinity. He says that whenever he forced his understanding to meditate on the divinity of Jesus his toilsome and unavailing efforts recoil on themselves, that the more he wrote the less capable was he of expressing his thoughts.

At another place he pronounces his creed as:-There are not three but "ONE GOD".

The Gospel of Barnabas was accepted as a Canonical Gospel in the Churches of Alexandria till 325 C.E. Iranaeus (130-200) wrote in support of pure monotheism and opposed Paul for injecting into Christianity doctrines of the pagan Roman religion and Platonic philosophy. He had quoted extensively from the Gospel of Barnabas in support of his views.

This shows that the Gospel of Barnabas was in circulation in the first and second centuries of Christianity.

In 325 C.E., the Nicene Council was held, where it was ordered that all original Gospels in Hebrew script should be destroyed. An Edict was issued that any one in possession of these Gospels will be put to death.

In 383 C.E., the Pope secured a copy of the Gospel of Barnabas and kept it in his private library.

In the fourth year of Emperor Zeno (478 C.E.), the remains of Barnabas were discovered and there was found on his breast a copy of the Gospel of Barnabas written by his own hand. (Acia Sanctorum Boland Junii Tom II, Pages 422 and 450. Antwerp 1698) . The famous Vulgate Bible appears to be based on this Gospel.

Pope Sixtus (1585-90) had a friend, Fra Marino. He found the Gospel of Barnabas in the private library of the Pope. Fra Marino was interested because he had read the writings of Iranaeus where Barnabas had been profusely quoted. The Italian manuscript passed through different hands till it reached "a person of great name and authority" in Amsterdam, "who during his life time was often heard to put a high value to this piece". After his death it came in the possession of J. E. Cramer, a Councillor of the King of Prussia. In 1713 Cramer presented this manuscript to the famous connoisseur of books, Prince Eugene of Savoy. In 1738 along with the library of the Prince it found its way into Hofbibliothek in Vienna. There it now rests.

Toland, in his "Miscellaneous Works" (published posthumously in 1747), in Vol. I, page 380, mentions that the Gospel of Barnabas was still extant. In Chapter XV he refers to the Glasian Decree of 496 C.E. where "Evangelium Barnabe" is included in the list of forbidden books. Prior to that it had been forbidden by Pope Innocent in 465 C.E. and by the Decree of the Western Churches in 382 C.E.

Barnabas is also mentioned in the Stichometry of Nicephorus Serial No. 3, Epistle of Barnabas . . . Lines 1, 300.

Then again in the list of Sixty Books

Serial No. 17. Travels and teaching of the Apostles.

Serial No. 18. Epistle of Barnabas.

Serial No. 24. Gospel According to Barnabas.

A Greek version of the Gospel of Barnabas is also found in a solitary fragment.

The rest is burnt.

The Latin text was translated into English by Mr. and Mrs. Ragg and was printed at the Clarendon Press in Oxford. It was published by the Oxford University Press in 1907.

This English translation mysteriously disappeared from the market. Two copies of this translation are known to exist, one in the British Museum and the other in the Library of the Congress, Washington, DC.

The first edition was from a micro-film copy of the book in the Library of the Congress, Washington, DC.